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ns 72 Mr

#### BOMBINGS

See Terrorism

**BONHAM, EUGENE H.**

Meditation. por 50 Ag

#### BOOK LISTS

Better for young eyes than TV. 51 F

Books for your crater, alligator; for sheer  
enjoyment. 51 Mr

For people with roving soles . . . (travel)  
53 My

Let's make the Bible come alive! 53 D

Sightseeing in United States. il 53 Je

Successors to the circuit riders; books about  
ministers. 50 Ja

#### BOOK REVIEWS

Abandon Ship! 50 Mr

Adventures in Parenthood. 55 Ag

Adventurers for God. 58 D

All about Tropical Fish. 56 O

All in One Lifetime. 52 F

All Men Are Murderers. 56 F

The Amazing Results of Positive Thinking.  
54 D

American Heritage Book of Great Historic  
Places. 53 Je

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50 Mr

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The Apron Pocket Book of Meditation and  
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The Atlantic Book of British and American  
Poetry. 53 Mr

Around the World in 1000 Pictures. 53 My

The Audubon Book of True Nature Stories.  
51 Ap

Ben-Gurion, The Biography of an Extraor-  
dinary Man. 56 My

Better Homes & Gardens Garden Ideas. 53 JI

Beyond a Big Mountain. 53 O

Billy Graham. 50 Ja

A Book of Family Worship. 54 D

The Book of Negro Folklore. 54 Ap

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Brotherhood of Evil: The Mafia. 52 Je

Bumper Crop. 56 My

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The Caesars. 56 JI

The Career of an Improbable Rascal. 52 JI

A Case History of Hope. 53-54 Je

Christ and the Fine Arts. 53 Ag

The Christian and Military Service. 55 Ap

Christian Family Living. 54 My

Christian Ethics. 51 Ap

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The Church and Medical Missions. 56 D

Codfish, Cats and Civilization. 52 O

Coin Collectors Guide. rev ed 54-55 Ap

Coinometry. rev ed 54-55 Ap

Collected Essays of Aldous Huxley. 54 D

Collision Course. 53 Ag

The Communist World and Ours. 54 My

The Complete Guide to Indoor Plants. 53 JI

The Comprehensive Word Guide. 54 Ja

The Confederate Invasion of New Mexico and  
Arizona 1861-1862. 51 Ap

Confessions of Mrs. Smith. 51 F

The Creative Years. 54 Je

Cricket Smith. 57 JI

The Crossing of Antarctica. 52 JI

The Crown and the Cross. 57 JI

D-Day, the Sixth of June, 1944. 52 D

Daughter of the Gold Rush. 52 F

Day before Yesterday: the Reminiscences of  
Mrs. Theodore Roosevelt, Jr. por 54 O

The Day I Was Proudest to be an American.  
52 Ja

Decade in Europe. 56 D

Depart This Life. 56 F

Dining Out in Any Language. 53 My

Discovering Nature. 51 F

Doctor Zhivago. 59 F

Don't Get Percolon With a Chicken. rev 56 JI

The Dragon's Seed. 56 S

The Dress Doctor. 56 JI

East to West. 53 My

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Enjoying America's Gardens. 53 Je

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Fire at Sea: the Story of the Morro Castle.  
53 Ag

First Easter il 54 Je

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First Lady of the Revolution. 55 Mr

Five Ideas That Change the World. 53 O

The Flame Trees of Thika. 53 D

The Flight of the Dancing Bear. 59 D

For the Life of Me. 49 Ap

For 2¢ Plain. 52 O

The Fossil Book. 56 JI

Four Tragedies. 55 S

Freest Man on Earth. 57 Mr

The Freudian Ethic. 58 D

Friend to Friend. 51-52 Mr

Friends and Enemies. 55 Ag

G. O. Fizzickle Pogo. 54 F

Germany and the East-West Crisis: The De-  
cisive Challenge to American Policy. 53 O

Give Me a Ship to Sail. 53 Ag

God and the Soviets. 54 Mr

God in My Life. il 54 JI

God, Sex and Youth. 54 Ag

Gold in California. 51 F

Gold in Your Attic. 54 Je

The Golden Coast. il 52 Je

The Gospel in Dispute. 51 Ap

Grand Canyon; Today and All Its Yesterdays.  
53 Je

The Great Chicago Fire. 56 My

The Great Decision. 54 Je

The Great Sioux Uprising. 52 JI

Great Stories from the World of Sport.  
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The Greatest Gamblers. 56 S

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Green Pastures. 56 Ag

Growing Up. 55 Ag

The Growth of Physical Science. 55 S

A Guide to Early American Homes (South)  
53 Je

The Heart Is the Teacher. 54-55 Mr

Heaven in the Home. 54 O

History of the Modern World. 4v 50 F

The Holy Barbarians. 53 O

An Honest Preface. 55 Ag

How the Church Can Help Where Delin-  
quency Begins. 52 F

How to Housebreak and Train Your Dog.  
53 JI

How to Remove the Cotton from a Bottle  
of Aspirin. il 59 S

The Huckster's Revenge. 54 Je

I Believe in Man. 56 D

I Believe in the Church. 56 D

The Idea of a College. 53 D

If the Churches Want World Peace. 51 Ap

Illustrations from Biblical Archaeology. por  
54 S

I'm All Right, Jack. 58 S

In Every War But One. 53 Je

In Holy Matrimony. 54 My

The Incas of Pedro de Cieza de Leon. 54 O

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Jedediah Smith, Trail Blazer of the West.  
53 O

John D. Rockefeller. 56 O

John Paul Jones, a Sailor's Biography. 53 D

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Journey to Poland and Yugoslavia. 53 O

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Kent Cooper and the Associated Press. 54 Ag

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Lady L. 57 JI

The Language of Dissent. 56 O

The Last Nine Days of the Bismarck. 53 Ag

The Layman's Bible Commentary. 54 D

Let No Man Write My Epitaph. 57 Mr

Lewis and Clark, Explorers to the West. 56 D

The Life and Death of the Duchess. 53 Ag

The Life of Sir Alexander Fleming. 54 D

Light in the Jungle. 55 S

The Lincoln Library of Essential Informa-  
tion. 54 O

The Little World of Laos. 56 Ag

Living Birds of the World. 54 Ag

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The Long Arm of Lee. 54 D

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The Long Road to Humanity. 58 D

Look Back in Love. 59 S

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Mainstreams of Modern Art. 58 D

Making Your Living Is Fun. 56 Ag

The Man Who Was Don Quixote. il 52 Ap

Man's First Love. 54 Ja

The Marauders. 52 D

The March of Conquest. 52 F

The Marks of Christian Education. 52 Ap

The Marquis de Lafayette: Bright Sword for  
Freedom. 51 F

Marx Meets Christ. 51 Ap

The Meaning of the Dead Sea Scrolls. 55 S

The Memoirs of Colonel John S. Mosby.  
52-53 JI

The Memoirs of Field-Marshal Montgomery.  
49 Ja

The Merger. 56 Ap

The Middle Age of Mrs. Eliot. 58

The Mind and Faith of A. Powell Davies.  
53 Ag

Miss Alcott of Concord. 52 My

Mr. Otis. il 52 F

Mrs. 'Arris Goes to Paris. 56 Ap

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More Stories to Remember. 58 O

The Movement of World Revolution. 53 Ag

N.A. 1 Looking South. 53 My

Nashville as a World Religious Center. 52 Ap

The New Golden Bough. 53 D

The New Testament. (The Verona Testa-  
ment) 49 Ap

The New Testament in Modern English. 50 F

No Bars Between. 49-50 Ja

No More War. 53 O

Norman Vincent Peale, Minister to Millions.  
51 Mr

Of Lasting Interest. 56 JI

Omnibus of Speed. 54 Mr

The Once and Future King. 57-58 My

Operation Sea Lion. 49 Ja

Our Fathers and Us: The Heritage of the  
Methodists. 55 Ap

Our Land, Our People. 53 Je

The Pageant of Elizabethan England. 54 Ag

Paint It Yourself. 53 JI

Paradise in Trust. 54 Ag

Parents' Guide to the Emotional Needs of  
Children. 53-4 O

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Passionella and Other Stories. 56 JI

Pay, Pack, and Follow. 55 S

Peace or Atomic War? il 54 F

The Peninsula. 53 Je

The People's Plato. 54 JI

Peter Stuyvesant and His New York: a  
Biography of a Man and a City. 54 O

Pictorial Profile of the Holy Land. 53 Ag

Plowshare in Heaven. 50 Mr

The Pocket Book of Old Masters. 55 S

The Pocket History of the United States. 55 S

Points of View. 54 Ag

Poltergeists. rev 55 S

Population Bomb. 54 Ap

Prairie Schooner Lady. 54 D

Preacher's Kids. il 49 Ja

The Prerequisites for Peace. 53 O

Prison Is My Parish. 50 Ja

A Prot-stant Thought: From Rousseau to  
Ritschl. 53 D

The Proud Possessors. 51 Ap

Puns, Puns, Puns. 55 Ap

A Quite Remarkable Father. 56 O

Reader's Digest Treasury of Wit & Humor.  
56 JI

The Rebel Emperor. 52 Ag

Religion as Creative Insecurity. 51 Ap

The Religions of the World Made Simple.  
50 Mr

Remember the Alamo! 51 F

The Restoration of Meaning to Contemporary  
Life. 49 Ap

Revised Standard Version Reference Bible.  
52 O

Revive Your Rooms and Furniture. 53 JI

Rice Roots: an American in Asia. 53 O

Richard Nixon: a Political and Personal  
Portrait. 52 O

The Riddle of Roman Catholicism. 52 D

River World. 53 Je

Roaming Britain. 53 My

A Rockefeller Family Portrait: From John  
D. to Nelson. 56 O

The Rome I Love. 53 My

A Room in Moscow. 55 Ag

Sailing the Seven Seas. 51 F

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Satellites, Rockets and Outer Space. 55 S

The Saturday Evening Post Cartoon Festival.  
il 50 Mr

Say It with Words. 56 O

Sea Devil of the Confederacy. 53 Ag

Second-Rate Brains. 54 Ja

A Second Reader's Notebook. 54 JI

Secret Missions of the Civil War. 52 JI

Seven One-Act Plays. 54 Ja

Sex, Vice, and Business. 52 O

Shadow of the Almighty, The Life and Tes-  
tament of Jim Elliot. 50 Ja

She Had a Magic. 52 Je

The Sleepwalkers. por 56 S

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Some Things Worth Knowing. 55 Ag

South Town. 57 Mr

A Southern Moderate Speaks. 54, 56 Je

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The Space Child's Mother Goose. 56 O



20 Centuries of Great European Painting. 52-53 Je  
 "Twixt Twelve and Twenty. 54, 56 My  
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 Understanding and Preventing Juvenile Delinquency. 51-52 F  
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 The Velvet Knife. 110 N  
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 The War for the Union: The Improvised War. 52 D  
 War Memoirs of Charles de Gaulle. 54 S  
 Washington Holiday. 53 Je  
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 The West That Was, From Texas to Montana. 52 Ap  
 What Dr. Spock Didn't Tell Us: a Survival Kit for Parents. il 54 Ag  
 What We Must Know About Communism. 53-54 Mr  
 What's Right with Race Relations. 54 Ag  
 Who Live in Shadow. 54 S  
 Why We Act That Way. 54 Ap; 55 S  
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 The Wine of Life. 55 Ja  
 Work and Contemplation. 51 Ap  
 The Years with Ross. 54 S  
 Yesterday's Children. 52 D  
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 Your Public Relations Are Showing. 51 Mr  
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**BOONE, PAT**  
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**BOSLEY, HAROLD A.**  
 Maybe you should preach. 32-34 Ap

**BOSTRAM, ETHEL and Sloane, Louise**  
 Revive Your Rooms and Furniture. rev 53 JI

**BOTTICELLI, SANDRO**  
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**BOYKIN, EDWARD**  
 Sea Devil of the Confederacy. rev 53 Ag

**BOYD, MALCOLM**  
 Christ on the screen. petl 20-22 O

**BRADLEY, VAN ALLEN**  
 Gold in Your Attic. rev 54 Je

**BRANDT, CATHARINE**  
 A way out for shut-ins. il 19 F

**BREWSTER, DOROTHY D. and Harold N.**  
 The Church and Medical Missions. 56 D

**BRISCOE, ROBERT**  
 For the Life of Me; with Alden Hatch. rev 49 Ap

**BROOKINS, ELWOOD G.**  
 Participant in Can girls reform boys after marriage? por pw 47-48 My

**BROOKS, HARRY E.**  
 Meditation. por 50-51 O

**BROOKS, PHILLIPS**  
 Good news, great joy: Oh Little Town of Bethlehem. D. Antrim il 62 D

**BROWN, DELLA**  
 Participant in Shall we tell our children we're ex-convicts. por pw 31 Je

**BROWN, FRANK LONDON**  
 Trumbull Park. rev 109, 110 N

**BROWN, NORMA DORIS (Ferrars, E. X., pseud.)**  
 Depart This Life. rev 56 F

**BROWSING IN FICTION**  
 Fiction review each issue by G. Kennedy

**BUCHANAN, ANNABEL MORRIS**  
 Ten minutes with death. il 12-14 F

**BUCK, PEARL S. and Romulo, Carlos P.**  
 Friend to Friend. rev 51-52 Mr

**BUCKNER, MRS. WALTER C.**  
 Participant in powwow Flowers and funerals. pw 22-24 Ag

**BULLIS, HARRY A.**  
 How I listen to God. por pt 11 F

**BURRIS, BECKY**  
 A better world begins with me. il re 45-46 JI

**BURSK, EDWARD C.**  
 (ed) Business and Religion. rev 56 D

**BURT, JESSE C.**  
 Your Vocational Adventure. rev 56 Je

**BURTCH, MARIE**  
 A child prays. il 29 D

**BURTON, ELIZABETH**  
 (comp) The Pageant of Elizabethan England. rev 54 Ag

**BUSONI, RAFFELLO**  
 The Man Who Was Don Quixote. rev il 52 Ap

**BYRD, ELIZABETH**  
 The gracious heart. il 47-49 D

**BYRNES, JAMES F.**  
 All in One Lifetime. rev 52 F

## C

**CALAMITY JANE**  
 Badger Clark, "Poet Lariat" of the West. P. Carlin por 45-56 Ag

**CALKINS, WILLIAM S., JR.**  
 "Daddy, I want an ice cream cone!" il th 35-36 My

**CALVIN, JOHN**  
 Geneva honors John Calvin. il ns 66 JI

**CAMERON, FRANK**  
 The McDonald boys. il 34-36 Ag

**CAMPS AND CAMPING**  
 In Hiawatha land: a cabin in 10 days. petl 62-64 Ap

**Lazy F Ranch.** petl 76-78 Ag  
 Methodism by-the-sea. (Ocean Grove, New Jersey) petl 76-78 JI

**CANDLER, ASA G.**  
 Thirst quencher. um por 56 N

**CANNADAY, JOHN**  
 Mainstreams of Modern Art. rev 53 D

**CARAVANS**  
 Caravans visit 140 churches. ns 73 Ag

**CARLIN, PAIGE**  
 Badger Clark, "Poet Lariat" of the West. por 45-46 Ag

**CARPENTER, JOHN L.**  
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**CARPER, MARJORIE ANN**  
 Neat bargain—for sale or trade. (hamsters) il ha 58-59 JI

**CARRIGHER, SALLY**  
 Moonlight at Midday. rev 53 Je

**CARTER, HODDING**  
 The Angry Scar. rev 56 My  
 The Marquis de Lafayette: Bright Sword for Freedom. rev 51 F

**CARTER, WILLIAM**  
 It was God's way. petl 38 D

**CARTWRIGHT, MRS. PETER**  
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**CARTY, JAMES W., JR.**  
 How to report a conference. 49 My  
 Nashville as a World Religious Center. rev 52 Ap  
 Religion on the beam. por 22-24 S  
 What I Saw in Cuba. R. H. Short as told to J. W. Cartv. Jr. il 21-23 My

**CASKEY, PAUL E.**  
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**CATHOLIC CHURCH**  
 See Roman Catholic Church

**CATTON, BRUCE**  
 (ed.) American Heritage Book of Great Historic Places. rev 53 Je  
 To survive man must serve. por 16-17 Mr

**CAVANAUGH, ALBERT B.**  
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**CAVE, ANITA**  
 Mr. Turtle's house. poem tsf 63 My

**CERF, BENNETT**  
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**CEYLON**  
 City mission—oldest Methodist church in Asia. ns 66 Ag

**CHADWICK, HAL**  
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**CHAPLAINS**  
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 Praises chaplains' work. ns 70 S

**CHAPPELL, RICHARD LEE**  
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**CHASE, MARY ELLEN**  
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**CHASE, STUART**  
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**CHASINS, ABRAM and Stiles, Villa**  
 The Van Cliburn Legend. rev 54 JI

**CHENEY, ROWENA**  
 A mother's new year prayer. poem 54 Ja

**CHIANG, MEI-LING (Mme. Chiang Kai-Shek)**  
 What resurrection means to me. por pt 11 Mr

**CHILDREN**  
 Battalions of babies. M. Mack il 17-19 Je  
 Better for young eyes than TV (book list) 51 F  
 Children and puppies. cover My  
 Explaining death to children. H. H. and L. J. Sherrill il re 23-25 O  
 For all children: faith in God. L. B. Hazzard petl 1 F  
 Happy hours for Franz und Gretchen (Kindergarten at Linz, Austria) petl 74-77 Ja  
 Help your children make friends. il th 32-33 Ag  
 Hospital sojourn—jr. style. C. L. Schulz il th 23-24 Ja  
 'Just lean on me, grandpa.' D. Van Ark il th 43-44 F  
 Let's not rush the youngsters. S. B. Winchester il th 29-30 Ap  
 Little boy meets God. A. McBirney il re 43-44 Ja  
 Little girl dressed as bride. cover Je  
 The red wagon. L. Ware il re 21-22 Ap  
 Teach a child to pray. E. P. Turner il th 47-48 S  
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 Together in the Home  
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 Youth  
 Parent-child relationship

**CHILDREN'S ALLOWANCES**  
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**CHINA (people's republic)**  
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**CHINESE AMERICANS**  
 Hin Wo. petl 37-44 S

**CHOIRS**  
 Melody and mileage (Wesley Foundation choir) petl 61-64 Ja  
 Singing for the Lord. petl 1 Mr

**CHOY, WILBUR**  
 Unusual congregation at St. Mark's Church, Stockton, Calif. petl 63-65 F

**CHRIST**  
 See Jesus Christ

**CHRISTIANITY AND OTHER RELIGIONS**  
 Christian-Moslem partnership. ns 71 My

**CHRISTMAS**  
 An old story in a new setting. petl 2-3 D  
 It was God's way. W. Carter. (Nativity petl) 37-44 D  
 Let's make the Bible come alive. (Book list) 53 D  
 Letter to an innkeeper. M. Daves 36 D  
 Special Christmas stars. tsf 60 D

What shall I give? R. A. Murray tsf il 61 D  
 When the Wise Man appeared. W. A. Anderson rc 30-31 D

**CHURCH**  
 Our church: built on a rock. D. L. Marsh il 19 O

**CHURCH ADMINISTRATION**  
 Church ushers. il 20-21 S

**CHURCH AND STATE**  
 Issues getting hotter. ns 67 My  
 See also  
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 Public schools and religion

**CHURCH ARCHITECTURE**  
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**CHURCH EXTENSION**  
 New church, no debt. ns 69 My  
 Unemployed work at church. ns 73 Ag  
 Will resume work on Washington Cathedral. ns 67-68 D

**CHURCH SCHOOLS**  
 Let us remember, let us rejoice! J. O. Gross por il 87-90 N  
 Score Sunday schools. ns 69 My

**CHURCH UNITY**  
 Can't do it alone. ns 70 D  
 Protestantism: co-operation or union. pw por 69-72 N

**CHURCH WORLD SERVICE**  
 Cubans' need desperate. ns 67 Ag  
 New truck for CWS center. ns 72 D  
 See also  
 World Council of Churches

**CHURCHES**  
 A bit of old Japan in Spokane. (Highland Park Church) petl 74-77 Ap  
 Church builds on sand at Hialeah, Fla. ns 70 Ap  
 Davis Church decorated Western style. ns 111 N  
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 Nine churches burned today. P. W. Kearney il 16-18 D  
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 Rev. Wilbur Choy and his unusual congregation. (St. Mark's Church, Stockton, Calif.) petl 63-65 F  
 St. Paul Methodist Church first in mushrooming town. ns 68 D  
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 Should churches sell things? il pw 23-25 Ap  
 Solve parking problem. ns 72 Ap  
 Time out for table tennis. (Asbury Methodist Church, Prairie Village, Kansas) petl 63-65 Mr  
 You can hitchhike on church history. ha petl 76-79 D  
 Your local church has history, too. W. C. Martin il 91-94 N

**CITIES AND TOWNS**  
 How Methodism grew up. H. Spence il 49-53 N  
 1984 only 25 years away. por il 79-83 N  
 "Think urban or die" Methodists warned. ns 73 Je

**CIVIL DEFENSE**  
 Cooperation by churches needed. ns 67-68 Ja

**CIVILIZATION**  
 To survive man must serve. B. Catton il 16-17 Mr

**CLARK, BADGER**  
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 "Poet Lariat" of the West. P. Carlin por 45-46 Ag

**CLARK, BLAKE**  
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**CLARK, ELMER T.**  
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 The three roots of American Methodism. por 25-27 N

**CLARK, WILLIAM E.**  
 Some college wants you. il 27 Ag

**CLARY, GEORGE E.**  
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**CLAYPOOL, JAMES V.**  
 Meditation. por 48 F

**CLAXTON, HARRY**  
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**CLERGY**  
 Maybe you should preach. H. A. Bosley 32-34 Ap  
 Our preachers, a parody on Annual Conferences. petl 25-27 Mr  
 Pastors watch UN work. petl 64-66 My  
 Successors to the circuit riders (list of books about ministers) 50 Ja

**CLINEBELL, HOWARD J., JR.**  
 Star gazing: an easy lesson. il 65-67 O

**COLE, ELBERT C.**  
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**COLLEGES AND UNIVERSITIES**  
 Aid for ministers-to-be. ns 72 Ag  
 Alaska University library started. ns 72 Ag  
 Don't be afraid of art. R. C. Underwood petl ha 76-79 S  
 Hails church colleges. ns 70 My  
 The Meharry story. G. Daniels petl 26-28 Ap  
 \$1 million for Negro colleges. ns 70 F  
 Miracle millions for the mustangs. N. Bigbee por 17-19 Ag  
 Religion gains on campuses. ns 70 Ja  
 Should church-related colleges have wide-open doors? pw por 32-34 S  
 Some college wants you. W. E. Clark il 27 Ag  
 Students need the church. ns 69 My

Students work at McKendree Chapel. pctl 3 N  
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**COLLEGES AND UNIVERSITIES—GIFTS AND GRANTS**  
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**COMMAGER, HENRY STEEL and Nevins, Allan**  
The Pocket History of the United States. rev 55 S  
The Spirit of 'Seventy-Six. rev 54 My

**COMMITMENT DAY**  
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**COMMUNION, HOLY**  
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**COMMUNISM**  
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If we were Communists. R. L. Smith. il lse 50 S

**COMMUNISM AND RELIGION**  
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Film to show Red tyranny. ns 11 Ag  
Methodism in Iron Curtain countries. ns 69 F  
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What's ahead for religion in Russia? il pw 22-24 Mr

**CONANT, JAMES B.**  
The American High School Today. rev 53 My

**CONDUCT OF LIFE**  
A better world begins with me. B. Burris il re 45-46 J1  
Close your eyes and see better. M. B. McCoy il 47-48 O  
The gracious heart. E. Byrd il 47-49 D  
I didn't ask to be born. L. Woodrum. il 25 D  
If failure could be spelled success. H. P. Satterfield il 19 Ag  
The layman who inspired me most. J. R. Geyer por 45-46 S  
Ripples of charity. H. Rockey il 30 Ag  
Shift gears. R. L. Smith lse il 82 N  
Shining armor. C. Pollock re il 29-30 Ag  
Ten lamps to light my son's path. H. E. Richards 72 J1  
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Where real charity begins. M. B. Johnstone il 43-44 F '57  
Who says you can't serve? R. L. Smith il 58 D  
The wisdom of tears. M. M. Hunt re il 35-36 S  
You can bypass wit's end. G. S. Nichols il 43-44 Ap  
See also  
Human relations  
Little lessons in spiritual efficiency  
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**CONFERENCES**  
How to report a conference. J. W. Carty, Jr. 49 My  
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**CONGO, BELGIAN**  
Congo girls' lot improving. ns 67 Ag

**CONTRIBUTIONS**  
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**COOPER, KENT**  
Kent Cooper and the Associated Press. rev 54 Ag

**COPESE, V. EARLE**  
Methodists love to sing. pctl 124-125 N

**CORSON, JOHN E.**  
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**COSTAIN, THOMAS B. and Beecroft, John**  
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**COUCOUZES, JAMES A.**  
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**COUNTRY LIFE**  
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**COURT, FRANK A.**  
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TOGETHER regularly runs 80 pages—16 of them in full color by the offset method. Launched in 1956, it now has upwards of one million circulation. Individual subscriptions are \$4 per year. Orders should be sent to the Business Department. TOGETHER Magazine, 740 No. Rush St., Chicago 11, Illinois.



## New York Methodism Rich in History

New York Area Methodists owe their rich historical heritage to the fact that transportation facilities 175 years ago limited travel to boat and horseback. Consequently, New York was the starting point for most Methodist activity.

Elsewhere in the magazine you will find the story of the blossoming of churches along the Eastern coast and you will be interested in the map which many New York Area historians have helped compile.

There are many Methodist shrines which could not be included on the map because of lack of space. Following is a partial list:

### New York

**Staten Island:** Old Woodrow Church site of VanPelt house where Asbury preached first sermon in N.Y. Province, November 10, 1771.

**Searingtown:** Oldest Methodist building in continuous use as church in north-eastern area.

**Commack:** Second oldest building in continuous use as church.

**Yonkers:** Asbury Church in Sherwood's Vale where Asbury established a class.

**Kingsboro** (near Gloversville): Camp meeting visited by Asbury, home of William Clancy.

**Coeymans:** Marker on Route 9W indicates site of stone church completed 1792 where Asbury preached.

**Petersburgh:** Oldest Methodist church in Troy Conference in continuous use (1820).

**Smithfield:** Bronze plaque on oak tree stating George Whitefield preached to crowd too large for church (1770).

**Plattsburgh:** Route 37 to St. Regis, trek of Asbury to Canada.

### Connecticut

**Norwalk:** Jesse Lee preached first sermon in New England under apple tree.

**Redding, Stratfield:** Classes founded by Jesse Lee.

### Vermont

**Poultney:** Green Mountain College established 1834. Ralph Waldo Emerson among lecturers. Methodism introduced into state in this vicinity about 1788.

**Vershire:** Joshua Hall sent as missionary (1794). First circuit in state formed 1795.

**Barre:** Hedding Church named for Elijah Hedding assigned to Vermont, 1805.

### New Jersey

**Morristown:** Site of first session of Newark Annual Conference, 1858.

**Mount Tabor, Denville:** First camp

meetings (1866, 1869) operated under state charter.

**Newark:** Franklin Memorial Church is descendant of Halsey Street Church, founded in 1808, later merged with Central Church to become First Methodist Church.

**Asbury:** First church named for Bishop Asbury who dedicated it in 1796.

**Hackettstown:** Home of Centenary College.

**Flanders:** Chapel where Asbury preached still standing.

**Elizabeth:** House of Thomas Morrell built in 1735 where early Methodists including Asbury were entertained.

**Chatham:** Methodist preaching dates back to pre-Revolution days. Major Thomas Morrell began his ministry here.

**Waldwick:** Originally known as Paramus Methodist Episcopal Church. Richard Whatcoat was first recorded preacher (1791). Six present Newark Conference churches developed from this.

## New Faces—New Places

**New York East Conference:** the Rev. George A. Ackerly to supply West Haven, Conn.; the Rev. Ronald S. Law to Fairfield, Conn.

**Newark:** the Rev. Kenneth Fowler to supply Diamond Hill; the Rev. Weldon S. Crowley to Sandyston and Wallpack; the Rev. Kenneth H. Ahl to Mount Freedom.



Royal

Mr. Keidel

## Keidel Named Chaplain at Methodist Hospital

The Rev. Keith W. Keidel, former resident chaplain at Englewood (N.J.) Hospital, has been named house chaplain at the Methodist Hospital of Brooklyn.

He will serve as pastor and counselor to both patients and staff members.

Mr. Keidel was educated at Muskingum College, in Ohio, and Garrett Biblical Institute. He served seven years as chaplain at New Jersey State Hospital.



Kelly

Forty-four New York Conference Methodists traveled by bus to the National Convocation of Youth at Purdue University. Shown here with their counselors, they heard addresses and panel discussions on the theme, "Man's Need and God's Action."



Picture courtesy of Ed Schultz, Union Star  
Miss Carol Youmans, queen of the New York State Fair, is congratulated by Governor Rockefeller. As Miss Schenectady County, she was one of 156 contestants vying for the title. She is a member of Fisher Methodist Church and former MYFer.

## The Circuit Writer

Long-distance visitors last summer included the Rev. Donald T. Keil of Rhinebeck, N.Y., who preached in Chugiak and Douglas, Alaska; the Rev. and Mrs. William Perry of Schenectady who toured several countries in Europe; and the Rev. Frederick W. Vogell of Troy who visited 13 European countries.

**Celebrating anniversaries:** Fishs Eddy, N.Y., 75th, with the Rev. Donald S. Stacey of Methodist Hospital, Brooklyn, as the speaker . . . Brewster, N.Y., 125th with Dr. Ralph Sockman and Bishop Newell speaking . . . Putnam Valley, N.Y., 125th.

The Rev. Dr. Lynn Harold Hough celebrated his 82nd birthday September 10 by sailing from England on the Queen Mary. He preached last summer at St. Columba's Church of Scotland and at City Temple in London.

The Rev. Dr. Ralph W. Sockman of New York is one of six ministers cited by *The Christian Century* as "outstanding representatives of the contemporary Protestant pulpit."

**Morning Collects** for August services at first Church, Rensselaer, N.Y., were written by members of the Confirmation Class. Those who participated were Barbara Hedden, John Hall, Sharon Peters, LeRoy Bruce, Robert and Richard Beza.

When Pound Ridge, N.Y., parishioners received a postal card saying simply "Thanks" and bearing the imprint of lips revealing a short front tooth, they knew they were being thanked for their contributions to a gift for their departing pastor, the Rev. William Studwell. The distinctive tooth is the "signature" of the committee chairman and lay leader, Carl S. Harris.

Mr. and Mrs. Walter C. Hermans of Rowe Church, Milan, N.Y., have as their guest Miss Ho Gwat Lie, exchange student from Malang, East Java, Indonesia.

**Need a bell?** Grace Church, Dover, N.J. has a beautifully toned one to sell. The main supports of the tower must be repaired and the bell is so large and heavy that it must be removed. If you are interested, communicate with the Rev. Ann S. Hayden.

The Rev. Dr. William L. Lancey of Morristown, N.J., is on a six weeks' preaching mission in Europe.

Miss Carol Wright of the Bethel, Conn., Church has entered Tennessee Wesleyan College to begin training to become a deaconess.

The Wesley Society met October 9-10 at Camp Morris, near Budd Lake, N.J., with Professor Gordon Harland of Drew and the Rev. Wesley Sheffield of Massapequa Park, N.Y., as the speakers.



Dr. James F. Ross, an expert on the Old Testament, has joined the faculty of the Theological School as an assistant professor. He came from Dartmouth College where he was chairman of the religion department and a member of the Faculty Research Committee.

Kinmoth W. Jefferson and David S. Steinmetz of the theological school, were among the 20 award-winning Methodist seminary students who visited the national boards and agencies of The Methodist Church in five cities recently.

Six thousand students in Warsaw, Poland, are enrolled in the Methodist English Language College directed by Dr. Joseph Szczepkowski, a graduate of the Drew Theological School.

Dr. Edward C. Peterson, who formerly taught in the department of religious education, has been named editor of children's publications of the Editorial Division of the Methodist General Board of Education, in Nashville, Tenn.

Dr. Donald F. Ebright, graduate of the theological school, is the first president of Alaska Methodist University in Anchorage.

Dr. Joy B. Phillips associate professor of zoology at the College of Liberal Arts, presented a paper on *The Synthesis and Storage of Thyrotrophin in the Embryo of the Chick and Rat* before the American Society of Zoologists at the American Institute of Biological Sciences, Pennsylvania State University.

## Thirty Nurses Capped

Thirty nurses were in the precessional September 13 at the Hanson Place Central Methodist Church for the 70th graduation service of the Methodist Hospital of Brooklyn.

Joseph R. Ferry, president of the hospital, presided and Dr. Robert Allan Moore, president and dean of the Downstate Medical Center, College of Medicine in Brooklyn, State University of New York, was the principal speaker at the service.

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## Bethany Hospital Plans Many Events

Plans for ground-breaking ceremonies and for the second phase of a \$750,000 fund-raising campaign for a new six-story wing have been mapped by the directors of Bethany Deaconess Hospital, 237 St. Nicholas Ave., Brooklyn, N.Y.

The Rev. Norman O. Edwards, hospital administrator, announced that the first goal in the hospital's drive for funds to erect the new building, has been reached. New plans will be made to appeal to the community and to the 269 churches in the New York East Conference of The Methodist Church for assistance.

\* \* \*

Representatives of 269 Methodist churches are expected to take part in the annual Donation Day of the hospital November 8 at the Community Methodist Church of Ozone Park. Directors will be elected, the president and administrator will give their annual reports and donations will be received from churches and friends.

\* \* \*

Bethany played host to lay leaders representing 269 Methodist churches at a luncheon of the Board of Lay Activities of the New York East Conference. The Rev. Dr. Edwards welcomed the guests and Louis Hauser, a member of the hospital's Board of Directors, and the Conference lay leader, was in charge of the meeting.

\* \* \*

More than 400 women attended a luncheon and card party sponsored by the Women's Auxiliary of the hospital at the Victorian House, Glendale. Funds from the fete will be used in the expansion of the hospital's charitable efforts.

\* \* \*

Members of the New York East Conference should learn all they can about the work done by Bethany.



Sievers

The Rev. N. O. Edwards, hospital administrator of Bethany Deaconess Hospital.

## THE BISHOP WRITES



## A Call to Remember

The Council of Bishops has summoned The Methodist Church to commemorate the 175th anniversary of its founding in the United States during the week beginning December 27, 1959.

Our Church was formally organized at Lovely Lane Chapel in Baltimore, Maryland, in the Christmas season of 1784, at which time Francis Asbury and Thomas Coke were chosen as our first bishops. At that Conference, plans were made for the founding of our first college, for the establishment of the Methodist Book Concern,

and the basic structure of our ecclesiastical system was carefully and prayerfully laid out.

It is fitting that in harmony with this call from the Council of Bishops, I should send this reminder to all of the ministers and to the laity of the New York Area. May I urge that during the month of December, in addition to celebrating the birth of our Lord, we rededicate ourselves to the revitalizing of our Church, particularly in this New York Area. Let us remind ourselves that the world and the nation are passing through difficult times even as they were when the Church was founded just after the American Revolution, and let us be duly conscious of the spiritual contribution which our forefathers in the faith made to the establishment of this new nation.

Methodism was born in America through the inspired leadership of Barbara Heck and Philip Embury, Captain Thomas Webb, Jesse Lee, Freeborn Garrettson, Bishop Francis Asbury, and many other great leaders who brought to this country the spiritual vision of its founder, John Wesley. They made sacrifice after sacrifice for the establishment of our interpretation of the faith. They lived lives of holiness. They preached a vital religious experience. They held before the people of this nation the virtues of spiritual experience and moral behavior. I earnestly suggest that as we come to the 175th anniversary of our founding in the month of December, we remind ourselves constantly of the unique significance of our Church, its glorious heritage and its power to meet the needs of an age like this.

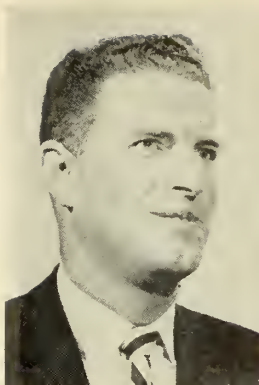
*Joseph P. Geary*



Seven Scouts received God and Country awards in Centerport, N.Y., after two years' work with the Rev. Joseph P. Geary, shown with advisor Max Fields, left, and Donald Harned, Scout repre-

sentative. Scouts are: front row, from left, Eric Fields, Gerry Anderson, Alan Budde; second row, Bruce Elfast, Richard Gutting and Eric Livers. Robert Crouse was absent when the picture was taken.





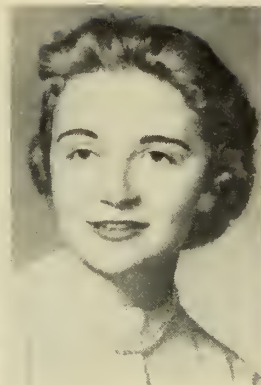
Mr. Esdon



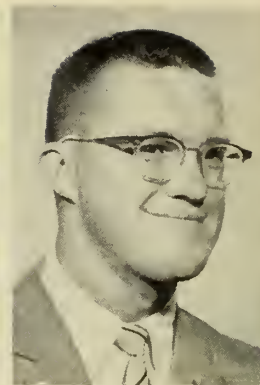
Miss Holcombe



Dr. Dumm



Miss Williams



Mr. Dewey

## Five Go to Mission Fields

Five area residents are among 31 young adults beginning three years' service as missionaries overseas. They received six weeks' training at Scarritt College. Robert Esdon of East Hardwick, Vt., will go to Pakistan, Miss Fern Holcombe of Milton, Vt., and Miss Lois E. Williams of Mount Vernon, N.Y., will go to Japan, Glenn H. Dewey of Wardsboro, Vt., will go to Cuba, and Dr. Mary E. Dumm of New York City will go to India.

## Student Ministry Cited

A student missionary provided by the Middleburgh Church for a neighboring parish has proved successful as "in-service-training," the Rev. Joel W. Shippey, Middleburgh pastor reports.

It has also resulted in progress for two churches, the Huntersland Methodist and the Congregational Christian churches as the Rev. Richard D. Campbell, a Drew University theological student, organized a church school, youth

fellowship groups and a worship-hour nursery. He baptized 32 persons in his 12-week period of service.

District Superintendent C. Walter Kessler, has suggested that a licensed lay preacher continue the work this winter and another student minister be obtained next summer.



The Rev. Ira M. Wheatley, new chaplain at Green Mountain College, Poughkeepsie, N.Y.

## New Horizons

• The Church of the Tarrytowns is engaged in a tripple-phased program including a \$29,000 renovation, \$21,000 to pay the parsonage mortgage, and the purchase of an adjacent apartment house to provide additional land.

• The foundation walls for the new parish building at Flanders, N.J., are being constructed by volunteer labor. They hope to have the building enclosed and heating installed before cold weather.

• For the first time in more than 100 years of service, Johnsonburg, N.J., Methodists expect to have a resident pastor. The congregation is buying the property of the Christian Church—including a parsonage.

## Construction Under Way

• A new sanctuary with a seating capacity of 320 is under construction in McKownville, N.Y., and is expected to be ready for occupancy January 1. Cost will be \$170,000. A lounge-overflow area which will seat 100, choir rooms, offices,

and 16 classrooms will be included. The completion of the project will coincide with the 100th anniversary of the church school.

• Major improvements are being made in Lyndhurst, N.J., in preparation for the 70th anniversary in 1960. The sanctuary and parsonage have been redecorated inside and out. The pulpit and choir loft have been restored. New lights, carpet, and organ have been installed. The church was founded in 1891 as the Kingsland Methodist Episcopal Church.

• Ground has been broken for a new education building at St. Paul's Church, Hartford, Conn.

• A \$136,000 education wing is being constructed at Slingerlands, N.Y.

• The Denville, N.J., church has conducted a successful campaign for \$83,000 toward the erection of the first unit of a new church.

• Bayville, N.Y., has completed plans for a new \$110,000 church. An unusual feature of the building is a "cry-room" where parents with small children may view the services through a plate-glass window.



The one that didn't get away! The Rev. Lowell M. Atkinson of Englewood, N.J., is shown with a 32½ pound striped bass he caught trolling out of Highlands, N.J.



The captain of a Saranac Lake steamer is married aboard ship by the Rev. Dr. Lionel R. Driscoll. The bride and groom are Mr. and Mrs. Charles M. Martin.









# Together

A Sharp Look Ahead—25 Years

By W. M. KIPLINGER

**Methodism's Stake in Alaska**

Eight pages in full color

*The Midmonth Magazine for Methodist Families*

*January 1959*





# *Its Gleam Lights the World*



*Largest candle in  
Methodism keeps growing  
as Mr. Woodruff adds more  
wax from a far mission.*

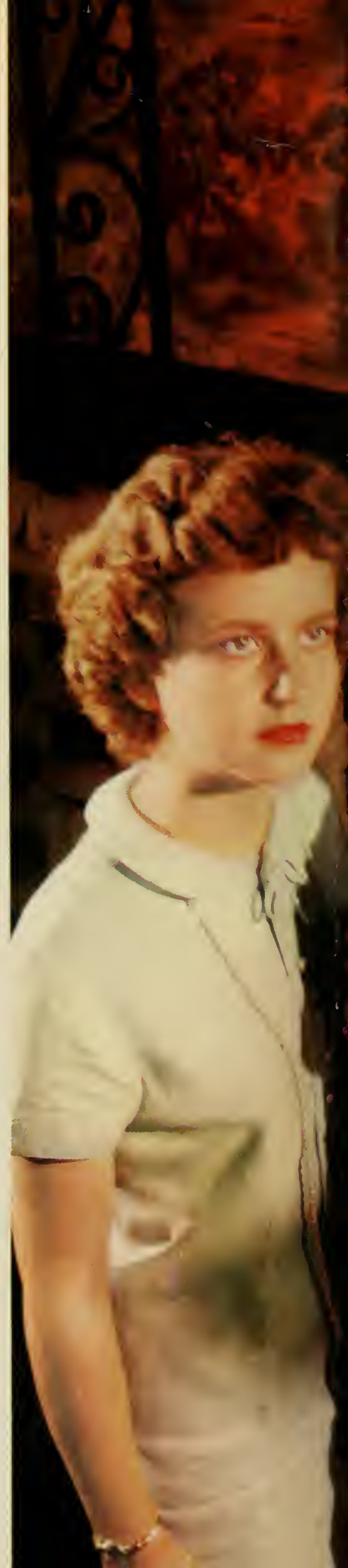
*A Nigerian student,  
Daniel Ebong, lights the  
candle which burned throughout  
the Fayetteville conference.*

**T**HE CANDLE is six feet tall and weighs 125 pounds.

Into it went wax from 1,554 candles that have burned in Methodist missionary outposts all over the world. One piece came from an Austrian refugee camp, another from a candle used in the Belgian Congo at Christmas time. One glowed in 1923 in the kindergarten of the Hiroshima Girls' school. From Malaya, Japan, India, Panama—even from five Methodist conferences behind the Iron Curtain—missionaries have sent drippings, slivers and pieces. With the wax left over, a two-foot replica was made.

The composite Missionary Fellowship Candle was molded by the Rev. Howard W. Woodruff, pastor of Watson Memorial Methodist Church, Independence, Mo., to symbolize the church's missionary outreach. It was first lighted last August at a missionary conference on Mt. Sequoyah near Fayetteville, Ark. Since then it has burned at other conferences. These pictures were taken at the church in Independence, Mo. The candle also will be lighted at Buck Hill Falls, Pa., when the Joint Section of Education and Cultivation of the Board of Missions meets there January 9-24.

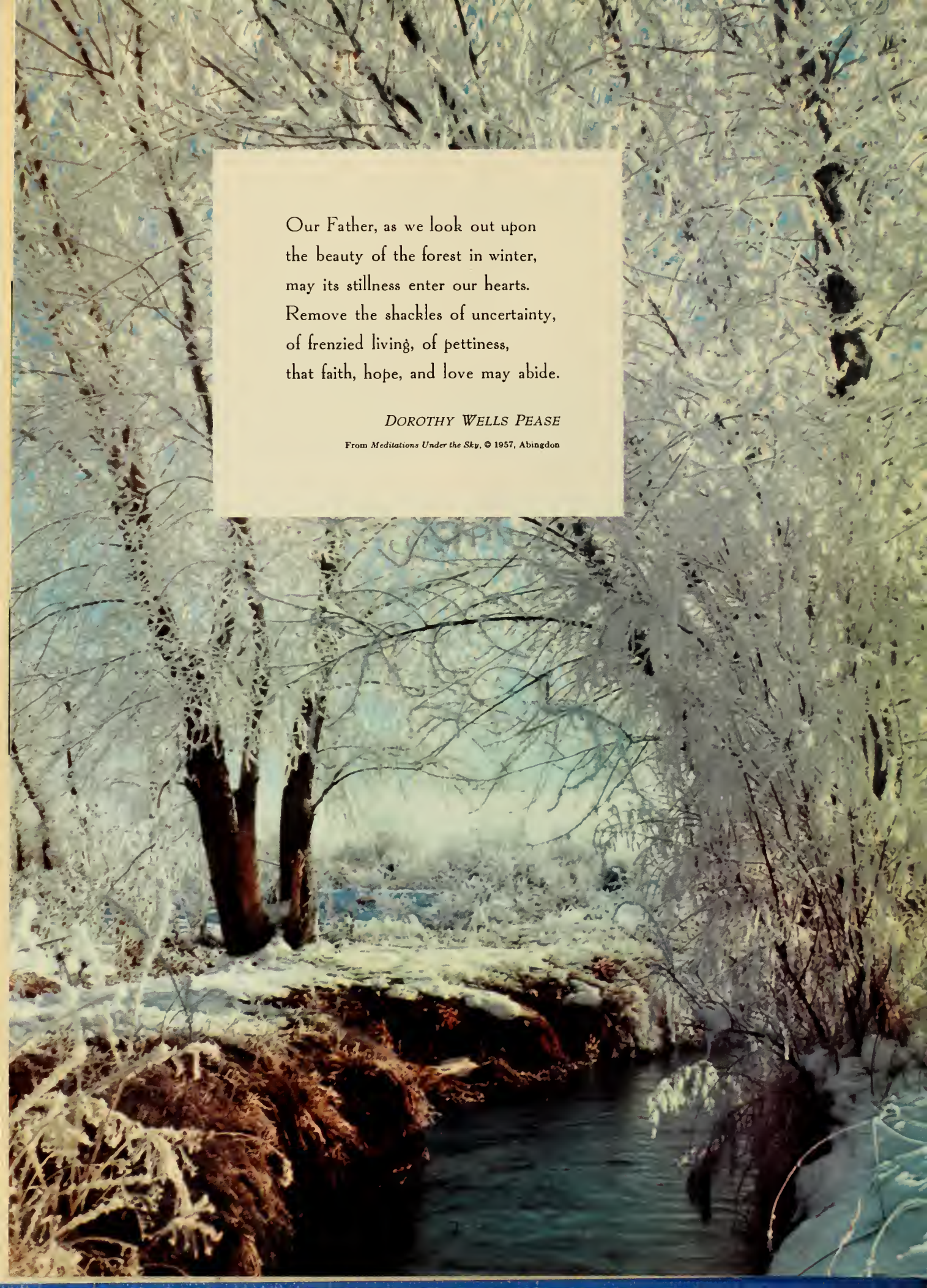
"Our large candle was dyed red to symbolize the blood and fire of Christian zeal," says Mr. Woodruff. "Today our witness lights for Christ are burning in more than 42 countries of the world. This great candle brings us all together in one great fellowship."









A full-page photograph of a winter forest. In the foreground, a small stream flows through a snowy landscape. The banks are covered in snow and some bare, brown vegetation. Several trees with dark trunks and snow-laden branches stand in the middle ground. The background is a dense forest of snow-covered trees, creating a soft, hazy atmosphere. The overall color palette is dominated by whites, greys, and muted browns, with a touch of blue in the stream's water.

Our Father, as we look out upon  
the beauty of the forest in winter,  
may its stillness enter our hearts.  
Remove the shackles of uncertainty,  
of frenzied living, of pettiness,  
that faith, hope, and love may abide.

*DOROTHY WELLS PEASE*

*From Meditations Under the Sky, © 1957, Abingdon*





Is thy heart right, as my heart is  
with thine? Dost thou love and  
serve God? It is enough. I give thee  
the right hand of fellowship.  
—John Wesley (1703-1791)

THERE are three things everybody thinks he can do better than the other fellow—build a fire, run a hotel, and coach a football team.”

In his recent book, *Bury Me in an Old Press Box* (A. S. Barnes, \$3.75), sports writer **Fred Russell** credits that remark to Bob Higgins of Penn State. Russell, a dedicated Methodist layman who presents his third annual All-American Methodist grid teams on pages 25-27, has a few observations to make on the Game of Life. “The Referee explained the rules; the rules got broken right off the bat; a penalty was inflicted . . . banishment forever from the Garden, and the guilty man would henceforth have to *work* for a living. You can look it up yourself if you don’t believe me.”

One day last June an old grad named **Willard M. Kiplinger** went back to deliver the commencement address at Ohio State University. He enjoyed talking to the students that day, telling them many of the things you’ll find in his *A Sharp Look Ahead 25 Years* [page 12]. For Kiplinger has been looking ahead, professionally, for almost 40 years. Businessmen learned about his forecasting abilities away back in 1923 when he founded and became editor of the *Kiplinger Washington Letter*. Later, the noted reporter-editor found an even wider audience in his magazine, *Changing Times*, where he still looks ahead—with amazing accuracy and reliability.

If a certain state we dearly love must take a back seat to Alaska in size, Fort Wayne, Ind., also must make room on the platform for Methodists of the Big Country. A while back, we announced Fort Wayne as the first U.S. district to adopt TOGETHER’s All Family Plan of subscribing [*Ft. Wayne Shows the Way*, October, 1958, page 1]. Now the Rev. Fred McGinnis of Anchorage, superintendent of the Alaska Methodist Mission, relays the great news that Alaska has become the *first state* to adopt the All Family Plan!

So, appropriately, all Alaska Methodists will receive this issue, which devotes eight color pages to *Methodism’s Stake in the Newest State* [page 35]. And to introduce it, **our cover** shows salmon fishermen at work plying their trade as vigorously as did the disciples of old—so vigorously, in fact, that the territory we bought for \$7.2 million has returned \$2 billion in salmon alone!

—YOUR EDITORS.

**Manuscripts:** Authors should enclose postage for return—and address all editorial correspondence to the EDITORIAL DEPARTMENT.

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JANUARY, 1959

VOL. 3, NO. 1

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# Attention Camera Fans!

TOGETHER's readers helped us earn this bronze medal, showing George Washington kneeling in prayer. It was awarded by the Freedoms Foundation of Valley Forge in honor of America the Beautiful, another photo feature made up of color transparencies from readers.



YOUNG New Englander Samuel F. Smith became a Baptist preacher the same year he wrote *America* for a children's Fourth of July celebration at a Boston church—1832. He didn't have a new tune for his verses; he merely set them to an 18th-century air that happens also to be Britain's national anthem. And though he already had written several of the many popular hymns he was

to write during his lifetime, he could hardly have dared dream that in years to come his *America* would become one of the first songs American children learn to pipe in public or Sunday school—that it would be warbled by women's clubs, boomed out by men's groups, quavered by oldsters, and sung wistfully by homesick Americans abroad. But because *America* has become perhaps the favorite patriotic song of the American people, TOGETHER has chosen it as the theme for a new color pictorial feature on this land of ours. And we want you readers to be the editors of this feature by sharing the color transparencies you have taken which you feel catch the spirit of the old hymn's stirring phrases. This will be TOGETHER's third great pictorial feature based on readers' photos. Last May you helped us show the life of *The Christian Family at Work, Play, Love, and Worship*. In August, 1957, your photos pictured *America the Beautiful* so eloquently that it brought TOGETHER an honor award from the Freedoms Foundation. Now we are counting on you to help us develop a third equally inspiring color pictorial feature around *America*.

Check your files for color transparencies (not prints or the orange-colored negatives from which Kodacolor prints are made) that catch the spirit of *America*. Or take new pictures to illustrate its phrases. Send us as many slides as you wish, but with return postage please. For any 35-mm slide used we'll pay \$25, for larger transparencies \$35 with all reproduction rights becoming the property of TOGETHER. We'll take all reasonable care in handling and will return those not published. All transparencies must be received by February 10, 1959. But don't wait! Send yours today to:

PHOTO EDITOR, TOGETHER, 740 N. RUSH ST., CHICAGO 11, ILL.

## *America*

*My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountain side  
Let freedom ring!*

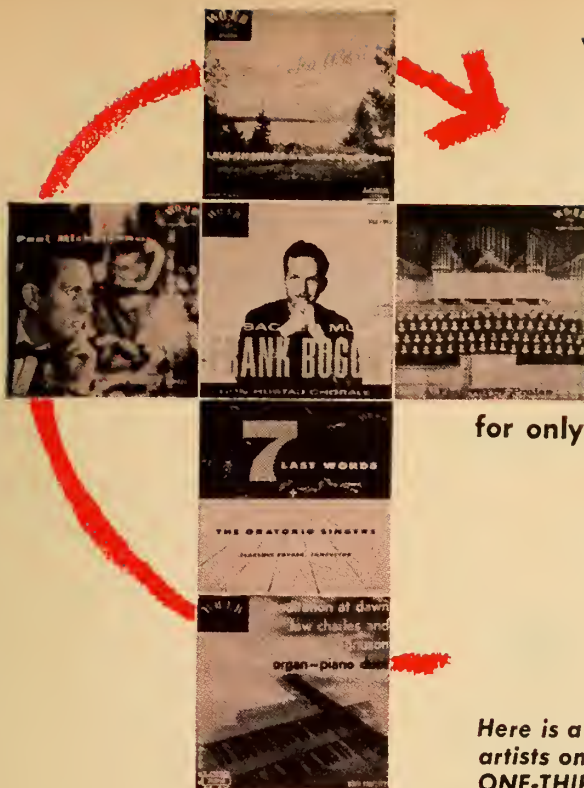
*My native country, thee—  
Land of the noble free—  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and tangled hills,  
Thy heart with rapture thrills,  
Like that above.*

*Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,  
The sound prolong.*

*Our fathers' God, to Thee—  
Author of liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our King!*

*S. F. Smith.*





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**PIPE ORGAN AND CHIMES** W-3002-LP  
(Hugh Waddill, organist)  
He Leadeth Me, Fairest Lord Jesus, Saviour Like a Shepherd Lead Us, Have Thine Own Way Lord, Day Is Dying in the West and five more beautiful songs.

**HYMNS IMMORTAL** W-3043-LP  
(Baylor Religious Hour Choir, Leroy Yarbrough, director)  
Crown Him with Many Crowns, Jesus Shall Reign, Let Us Break Bread Together, Melody Divine and seven other songs you'll love to hear.

**BESIDE STILL WATERS — Vol. II** W-3042-LP  
(Lew Charles at the NBC Pipe Organ)  
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**MOMENTS FOR MEDITATION** W-3033-LP  
(Bill Mann, baritone)  
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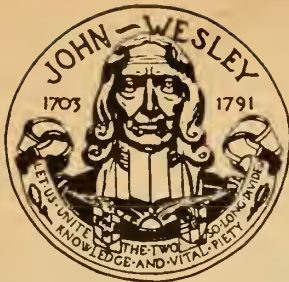
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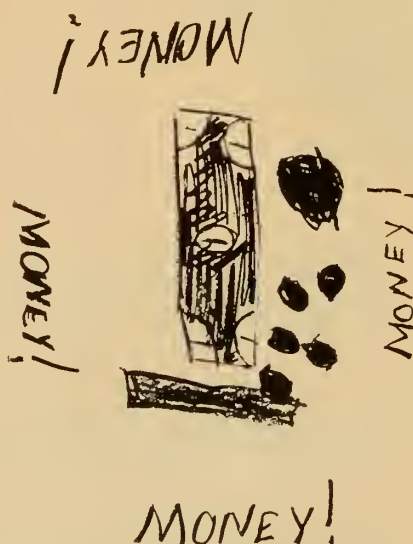
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### Parents' Eyes Opened

(Name withheld)

This drawing is entirely the work of our seven-year-old—in response to your invitation for children's drawings [see November color pictorial]. We send it because she asked us to—not because we expect it to be published!



It teaches us one thing—that our home emphasis has been too much on money and not enough on the spiritual. Now we shall endeavor to improve the situation.

Ordinarily we publish letters with names of authors, of course. But to cause no embarrassment to anyone, we make an exception in this case. We are sure other parents will read with interest and heed with zeal.—EDS.

### More Short Stories?

MRS. ENOCH B. LARSON  
Leavenworth, Wash.

The November issue was a disappointment. Of 74 pages, 10 were given to children's crayon drawings. Granted, you are publishing a family magazine and the subject was a good one. But couldn't we have more reprints of short stories, perhaps more on Methodist mission work, and more about Methodist colleges and Wesley Foundations?

### Together Goes to College

NINA SUE DUGGER  
Fort Worth, Tex.

TOGETHER has been a rich source of supplementary reading for myself and other members of a class in "Marriage

Selected Bits from Your

# Letters

and Family Living" here at Texas Wesleyan College. Many of these articles have served as the basis for interesting classroom discussions.

### Champagne Unlimited?

GERTRUDE BECKER  
Indian School  
Flandreau, S.D.

I was very happy to see the December issue, as usual. The lovely pictures, the good reading, and the inspiration that it always brings.

Then my eyes hit *Drinking on Airlines?* [page 26]. I read it and noted one paragraph said that only two drinks of champagne were allotted on Western Airlines. I went off the rocket there. Once a man sitting next to me had four drinks—each time being served by the stewardess without his asking. Another time the little old man across from me had his glass filled six times. So the "two drinks" is out!

### Re: Moslems and Christians

PERRY O. HANSON  
Iola, Kan.

*Moslem and Christian Can Be Friends* [November, 1958, page 18] inspires me to write a few words. I lived for 40 years just over the wall from a great Moslem community in China. Yes, Christians and Moslems all believe in God; St. James (2:19) states that even devils do also. We are Christians and it is the Christ part that puts us in a different category from Moslems.

Of course, Christians and Moslems can be friends, but it is quite another matter to talk about co-operation. Moslems today are in a great missionary campaign to win converts. Jesus said, "No one cometh unto the Father but by me," and so it is for every Christian to be increasingly interested in leading the followers of Mohammed into a knowledge of Jesus, not as a prophet but as the Savior of the world.

### 'Bro. Van' Did Preach in Saloon

ROBERT W. LIND, Pastor  
Denton, Mont.

I am writing in response to several letters in TOGETHER [November, pages 8-9] on the question of where "Brother Van" held his first service in Montana.

Because I am in the process of writing a book on his life and work, I have in my possession some authoritative materials, including a great many things written by Brother Van himself. In



them I find evidence that Brother Van frequently preached in saloons, and was the good friend of many of the saloon men in Montana Territory. But he did not preach in a saloon on his first Sunday in Montana!

**'Balanced Boy' Identified**

MERLE ZANE BAGLEY  
Redlands, Calif.

You are to be congratulated on the presentation of Roy Coble in *Unusual Methodists* [November, 1958, page 28]. Who is the "balanced boy" standing on his head? I can tell you. He is David Umbach, son of Prof. William Umbach, who teaches German at the University of Redlands.

Thank you. We wondered—and are sure many readers did, too.—Eds.

**More Study, Less Work?**

SAM COLE  
Hartfield, Va.

The advice given by Dr. Richmond Barbour to D. D.'s question about working one's way through college [*Teens Together*, October, 1958, page 43] is misleading. His reply is true for secondary colleges and universities but in the first-class schools required reading has been increased so much that one cannot work and do his studies as the professor requires. Today one must be a scholar and not one who is merely studying for a position.

**What Protestants Need . . .**

FRANK AND JEAN HANAWALT  
Seattle, Wash.

Thank you for your excellent article on *Why Don't Methodists Have Parochial Schools?* [November, 1958, page 30]. Both as people working in the public-school system and as Methodist parents, we are grateful for this objective, clear statement of the case.

We feel, as Protestants, that we need many more such articles presented in this unemotional, factual way that help us to understand our beliefs and practices. So often, we *feel* strongly about something and *know* we are right, but lack the information to support our case. We do not want to quarrel with

**Correction**

The artist of *Adoration of the Shepherds*, on page 1 of *Together* for December, 1958, was incorrectly identified as Bartolome Murillo, a Spanish artist. Instead, the caption should have noted that this painting is from the school and workshop of the Bossonos, an Italian family of artists who lived in the 16th and 17th centuries. —Eds.



Her hobbies include music and cooking

**Pennsylvania Cook Wins Awards at Two Fairs**

The Harold Ames family hits plenty of high notes—in music and cooking! Of course, Mrs. Ames is the prize-winning cook of the family, and here she and daughter Beth take time out to show off her awards. Mrs. Ames, of Clark's Summit, won all ten last year at the Pennsylvania Farm Show and Fall's Overfield Fair.

Of course busy Mrs. Ames uses Fleischmann's Active Dry Yeast. "It's fast and easy," she says, "really dependable."

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others' rights to believe and worship God as they see fit, but if we are to give our children a firm faith, we need to understand it with a foundation of facts.

### Raiders—and a Hymn

CHAPLAIN T. J. KLEINHANS  
Sioux City Air Base, Iowa

*Fast Falls the Eventide* [November, 1958, page 33] overlooks a personal problem in the life of Henry Lyte. An Anglican, his church had just been raided for members by the Plymouth Brethren, who claimed certain ties with the Wesleys. Almost his whole choir left. These he memorialized with the phrases, "When other helpers fail" and "O Thou, who changest not." When the hymn was published, he sent copies not only to his church members but to those who had left him.

### A Tremendous Trifle

MRS. W. A. McCULLOUGH  
Van Nuys, Calif.

I have just laid down the November *TOGETHER* which I read with interest, as always. But in the hymn *Fast Falls the Eventide*, a favorite of mine, there was something that did not ring true. As I read it again I noted the error in the third verse. What power in a single letter!

Sorry. Our proofreaders blinked and the office gremlin did his worst! "Fail" of course should have been "foil."—Eds.

### Rader . . . Fighting Sky Pilot

MARI SANDOZ  
Ellsworth, Neb.

My sister, Mrs. Robert Pifer of Gordon, Neb., sends me your Barnabas review of my book, *The Cattleman*, [November, 1958, page 55] and I note the request for additional information about "Reverend Rader" of Buffalo, Wyo., who sided with homesteaders in the Johnson County War of 1892.

Old-timers never called this man anything but "Reverend Rader" or "The Rev" in my interviews with them. But the foreword of the 1935 Grabhorn Press edition of A. S. Mercer's *Banditti of the Plains* (republished in 1955 by University of Oklahoma Press, \$2) has him as the Rev. M. A. Rader, who was "a Methodist divine of Buffalo who became popular after he thrashed a cattleman in a street brawl!"

No doubt the Methodists of Buffalo could give you an account of this fighting Methodist. There is a great story in these frontier Methodist sky pilots from the Rio Grande to Canada!

I am pleased with *TOGETHER*, particularly with the material on nature, on other peoples, and on the United Nations. I am convinced that the whole man—the whole being—is always aware

of his kinship with the ground he walks on, and with all the world, and the peoples that the sun sees in his travels. It is this meaning of the title *TOGETHER* that I like.

A thank you—and a sweep of the editorial sombrero to the author of *Old Jules* and many another classic of the *Old West*.—Eds.

### Parole Brings the Problems!

CHAPIN D. FOSTER  
Tacoma, Wash.

My congratulations on William L. Worden's splendid article, *They Wear the 'Yoke' Behind Walls* [August, page 12].

I know something of the work going on at McNeil Island Penitentiary and feel this Yokefellow program is one of the most constructive activities carried forward in an institution which is trying to make rehabilitation mean something. But it calls for more co-operation on the outside than is often accorded. Very often men participating in such programs as Yokefellows need most of all a decent chance to make good when paroled.

### Thanks, All, for Vol. I, No. I!

EDWARD M. NOLAS  
Charlotte, N.C.

Thanks to your announcement last June, my *TOGETHER* collection is now complete. More gratifying than that is



Nolas: He's a first-issue collector.

the fact that we have so many kind readers. To date I have received 135 copies of Vol. I, No. I, and offers of 80 more.

It has become impossible for me to answer all these letters and to write and personally thank each person that has sent me a copy. Please relieve me of this responsibility by publishing my heartfelt appreciation.

We're delighted that Mr. Nolas' "yelp for help" brought such an outpouring. He has sent us some of his extra Vol. I, No. I's—so we can supply copies to other readers seeking them.—Eds.



**ADMIT RED CHINA TO UN?** Churchmen differ on admitting Red China to the UN. The World Order Study Conference, sponsored by the National Council of Churches, recently recommended a UN seat for the Chinese Reds, plus U.S. recognition of the regime. The recommendation—which, its authors said, does not imply approval of Communist policy in China—drew immediate fire from some church leaders. The Rev. Norman Vincent Peale, Bishop Herbert Welch, and Gen. Robert Eichelberger were among those who criticized the Conference stand. On the other hand, some Methodist groups already have gone on record as favoring seating Red China in the UN. [For pro and con views see Should the United Nations Admit Red China? March, 1957, page 24.]

**NONPOLITICAL FARM AID.** Bishop Gerald H. Kennedy of Los Angeles is in Africa this month looking into farm machinery needs there. He is one of five incorporators of "Agricultural Aids Foundation" organized by Methodist layman Keith Smith, Long Beach, Calif., to buy and ship new types of simple farm machinery to underprivileged countries.

**CHOOSE METHODISTS TO RUN HOSPITAL.** The Holston Conference and national Methodist Boards of Hospitals and Homes will operate the \$3 million hospital now under construction at the Atomic Energy Commission community of Oak Ridge, Tenn. People of the community voted 4,209 to 2,950 to give the 175-bed hospital to the Methodists to run. Congress has ordered the government to relinquish control over all community installations by 1960.

**METHODIST MEMBERSHIP UP 1.31 PER CENT.** The Methodist Church in the U.S. and its territories during 1958 had a net gain in membership of 1.31 per cent, or 125,287 members, over 1957. The official count by the church's statistician places the total membership now at 9,691,916 compared with the 1957 figure of 9,566,629. The increase was a little better than that shown between 1956 and 1957 when the net gain was 121,809 members or 1.24 per cent. During the next 12 years the church membership is expected to reach the 11-million mark.

**FROWNS ON SUNDAY SPORTS.** The Youth Fellowship Council of the New England Methodist Conference frowns on the Sunday-afternoon sports activities of some Boston high schools. Describing such games as harmful to religious programs, it suggests interscholastic sports be held only on the six other weekdays.

(More church news on page 65)

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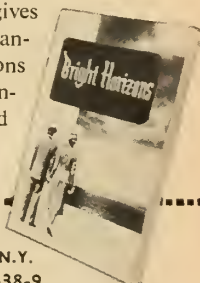
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“Because I tossed  
and turned all night,  
my doctor started me on Postum”

“You know how it is, sometimes you just don’t sleep right. Take me, I was tired at night, but I couldn’t seem to settle down. Began to get me down, I’ll tell you.

“Finally, I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can’t take all the caffeine in coffee, especially at certain times. He suggested I switch to Postum, told me Postum was 100% coffee-free—couldn’t keep anyone awake.

“So, I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don’t you give Postum a try? You’ll like it, too—and so will your family.”



*Postum*

*is 100% coffee-free*

Another fine product of General Foods





# Lesson for the Living



*August, 1955: Ed Beck and Billie Ray are married.*

*Towering six feet seven inches, Methodist minister-to-be Ed Beck was a basketball natural. At the University of Kentucky he captained the varsity and played on the 1958 NCAA championship team. Now studying at Candler School of Theology, Emory University, he shares this moving testimony as he told it to Jerald Huntsinger.—Eds.*

EARLY in 1957 I was a junior at the University of Kentucky, playing center on the Wildcat basketball team. Hundreds of miles away, in a Macon, Ga., hospital, my wife lay dying of an incurable disease. I had wanted to stay at her side those months, but she insisted I continue my education and my basketball. She wouldn't have me sitting around, waiting for her to die.

One Saturday night, flying to Macon after a game, questions churned in my mind. Why did Billie have to die? Would I find her better this time? Worse? Or would I arrive too late?

Early the next morning I knelt by her bed. "Billie," I asked, "is there anything you want to tell me?" She looked me full in the eyes. "Yes, Ed," she said softly, "one thing. Always remember I'm all of God's and he is all of me."

Scarcely a month later we buried her pain-wasted body. Only God knows why Billie had to die so young. But I know this: her attitude through months of suffering showed me, and countless others, how to live. Faith—that was her secret strength. Not the vague kind we so glibly talk about, but the kind one *lives*.

Billie was a nurse and intended to become a doctor. Then, after I had finished college, we planned to marry and go to the mission field together—me as an evangelist, Billie as a doctor. But fate had other plans. Billie was bothered by a slight pain in her upper chest. Doctors diagnosed the trouble as Hodgkin's disease, for which no cure is known. Five years they gave her; maybe only three.

Billie accepted this news calmly. I couldn't.

How could a loving God permit such a thing for one who had dedicated her life to healing others? But, praying together, we found strength to face the future. I wanted to be married right away; Billie was strictly against it. Finally, she agreed—on one condition. "Ed," she said, "no matter what happens to me, you'll finish your education and keep on playing basketball." It was a hard bargain, but I gave my word.

Just three weeks after we married in August, 1955, Billie became ill again. This time doctors offered no hope; death might come any time. Now I fiercely rebelled. I demanded in prayers that she be spared. But Billie gently rebuked: "Ed, don't pray for healing. Just pray that God will give me complete understanding."

Though in almost constant pain for over a year, Billie rarely talked about death. Instead, she did all she could to cheer others. The head doctor at the incurable cancer clinic said her attitude changed the outlook of nearly every other patient there. And letters from all over the U.S. testify that she inspired fresh faith for thousands who had lost all hope.

As the end drew near, Billie's spirit never faltered. I stayed at her bedside those last five days. The final afternoon she reached for my hand, smiled faintly, and whispered, "Ed, don't ever forget that I love you." Those were her last words.

A few weeks later, I stopped for lunch in a small Kentucky town. My waitress stared, then asked, "Are you Ed Beck?" When I said yes, tears formed in her eyes. "My husband has Hodgkin's disease," she said simply. "All he does is sit around and feel sorry for himself. How can I help him?"

We sat down and I told her about Billie's complete trust in God. I suggested that she and her husband read the Scriptures and pray together, as Billie and I had done. And as we talked, I realized that Billie's death had not been in vain. Her demonstration of faith always would live as an inspiration to others.

*Pining for 'the good old days'? You'll stop if you'll take*

# A Sharp Look Ahead

By W. M. KIPLINGER

*Editor, Changing Times and Kiplinger Washington Letter*

**Y**OU'RE YOUNG, let's say somewhere between 20 and 60—youthful enough, anyway, to be interested in 1984. I've been picking brains of specialists who *must* know what's ahead. Let me share with you what I've learned about the next 25 years.

First, for a sampling, let's take a five-year chunk, 1959 to 1964. If normalcy isn't too old-fashioned, let's use that word here. Science will continue as usual to amaze us with its discoveries and inventions. Prices will go on going up. There won't be a world war. The "cold war" will continue to shift from the military to the economic front. And that's why we should give special thought to 1963, for it will start the greatest spurt of material growth this country has ever known.

A boom? Yes. We can foresee and date it because young folks born 20-odd years ago rushed to get married and rushed some more to have babies. America never saw a baby boom like the one that started during World War II and continues even up to now.

Out of that baby wave, some 25 years later, will come a wave of marriages starting in 1963, sure as shooting. That means a building boom, demand for millions of new houses. Demand for furniture, furnishings, garden hose, and lawn mowers. Add new things produced by the new technology. More people, wanting more things, and more things crowding the markets—that's the combination which will make the boom!

But what new things, you ask, will we have by 1984? Well, I hesitate to list them, for I wouldn't be surprised if you're like the old country woman who had never seen a giraffe. When she did, she said, "I don't believe it!" But hold your horses, here we go. Here's what you will see:

Man-controlled weather.

Electric power produced from atoms—but coal, oil, and gas still used as fuels.

Television screens on the walls of your rooms—and TV in color, of course.

Electrostatic wands for the wife to dust her house.

Automatic dishwashers that can be wheeled to tableside.

Telephones that reach almost anywhere in the country merely by dialing.

Air conditioning in almost every new home—some of which will be heated, lighted, and cooled by rays from the sun, with the apparatus in the roof.

Windows that close automatically when it rains.

Bed blankets that cool you.

Luminous ceilings to light your home.

Paper throw-away clothing.

Electronic cooking—in just a few minutes.

Some foods preserved by radiation—not canned, not frozen.

Shopping by television from your home.

I remember when I regarded radio as a pipe dream, television as science fiction, and the airplane as a tricky gadget—fun to see at county fairs. My father was a carriage maker, so I knew the automobile would never replace the horse. An automobile, an enclosed one at that, in every garage? But presto! Miracles have been performed before my eyes, and more are to come. Let me expand the list:

Intercity mail delivered by rockets.

Airplanes and trains powered by atoms. (Remember the old steam locomotive and the old diesel?)

Space travel by people, probably even to the moon.

Television across the oceans, sure. (That means seeing and hearing people in other lands, right in your own home.)

Fresh water from the sea. (Think what that could mean to fertile but arid lands, say in the Sahara.)

The beginnings of food from the sea—new kinds of food, not just fish, for millions of people.

New metals, new combinations of metals, to do all kinds of marvelous jobs—not now possible.

Rearrangement of molecules to make new plastics, textiles, metals, medicines, building materials.

The common cold finally licked.

Cancer and heart ailments probably controlled.

Old people living five years longer than they now do, and having the wherewithal to live it out.

So much for miracles of technology and science. Check up with me in 25 years. You'll probably find that I *understated*. Now let's tick off some trends in other areas.

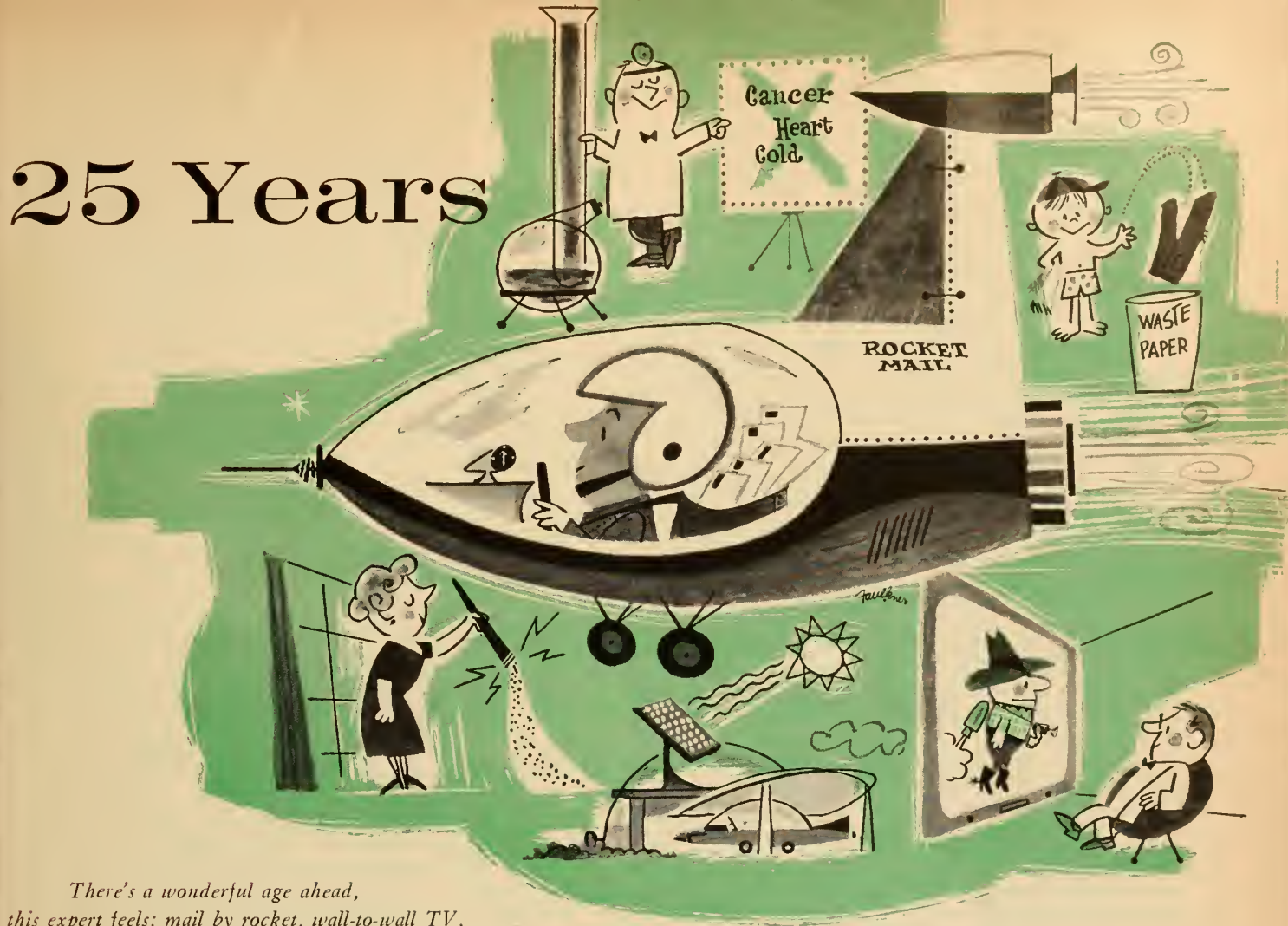
**Politics.** The two-party system will continue in this country. First one party will be in, then the other. The so-called center will move further to the left over the long pull of decades. The middle of the road will eventually be lefter, not righter.

Labor will not form its own party. It will work through one already established. Unions will have their ups and downs, but over the long pull they will grow. They will be cleaned up. They will become more responsible, in the general public interest.

Federal and state governments will do more collaborating as states develop stronger muscles. Federal government will do more financing or underwriting of big industries such as railroads. People will refer to this as a growth of state capitalism, but it won't be doctrinaire or theoretical socialism. It will be earthy, practical, and generally accepted—step by step.



# 25 Years



*There's a wonderful age ahead,  
this expert feels: mail by rocket, wall-to-wall TV,  
electrostatic dust wands, throw-away  
clothing—and much more!*

**Taxes.** They will rise. You youngsters will pay more taxes than your parents did, and you will gripe the same way. Federal taxes will go down a little, but not much. Defense will be with us a long time. Full peace will not be in your lifetime, human nature all over the world being what it is. State and local taxes will go up a good deal, just because people will demand so much more and better service from their state and local governments—for schools, hospitals, social services, and utilities.

**Prices.** They're going up, too! In 25 years most things will cost about 50 per cent more than now. Remember this today when you get around to talking about how to handle your family money and how to plan your affairs while you are young.

**Farms and Cities.** The number of farmers will continue to decline as a movement to towns and cities continues, but we'll have bigger farms and more machinery. [See *What's Ahead for Farmers?* by Charles B. Shuman, August, 1958, page 29.]

The cities will continue to grow outward, the suburbs extending much farther than now. (That's a good tip if you ever scrape together enough money to buy land or real estate.) In due course, a number of people will move from the suburbs back to the cities—when their children are raised and on their own.

Downtown, the cities will be done over and rehabilitated. Many slums will be going or gone. In their place will be new homes, new apartment buildings, new shopping centers, new traffic arteries, and a system of parking lots. The rebuilding of our cities internally will be one of the major enterprises, and it will pay off—in money, health, and human welfare.

Also, people will move from region to region, as their changing work requires. The growingest areas, in terms of population, will be Florida, California, and the Southwest—because of climate and retirement.

**Education.** Schools will be better. That's insured by the tremendous burst of agitation and dissatisfaction about them these days. We'll have better physical facilities, more teachers, more teaching. We'll have better teachers, too, with higher status—an incentive which goes far beyond pay. I can *not* foresee the time when we shall have fully licked the teacher problem, however.

As for colleges and universities, there's both good news and bad news. One thing fairly certain is that all the colleges and universities put together cannot grow fast enough to take care of all the young people approaching college age. There must be more screening and selection. Entrance requirements must be higher.

More postgraduate work for a number of selected stu-

dents? Yes, of course. The times will require it. And not just in science and engineering, either.

State universities will not grow in numbers as fast in the future as they have in the past. But they will have more branches. Some will be two-year schools, like higher high schools. In the main university will be a smaller proportion of undergraduates, a higher of postgrads.

Private, independent, or church-related colleges will have to have public money, whether they like it or not. We can't get along without them, and in the long pull many of them just cannot finance themselves. [See *Methodists Still Start Colleges*, October, 1958, page 24.]

Public money for scholarships, both federal and state, will be coming along—some of it within five years.

**WORLD AFFAIRS.** The great issue will be: (1) Communism, and (2) the rise of the backward nations.

Communism will persist, but Communist peoples will discover some merits in the private enterprise system, and will graft these features onto Communist ideas and methods. The Communist zeal will shift from militaristic aggression to trade or economic competition, and the United States is going to have its hands full devising new setups for world trade.

We, too, will be compelled to borrow or adapt some features normally catalogued as socialistic, such as government capital participating with private capital to do big jobs that can't be done by either alone.

There will be no world war between Russia and the West because both sides are too much afraid of starting it purposely, and both sides will avoid slips that might start it accidentally. Partial disarmament, or limitation of the A and H-bombs, is coming within 10 years. But don't expect too much too fast. A big Defense Department will be with us through your lifetime.

As for the backward nations—in Africa, in the Middle East, and in Asia—they will rise and progress, and we in the United States, after considerable faltering and fiddling around, will help them to rise and progress.

Underprivileged peoples are gaining privileges and opportunities pretty fast. It's true of Negroes. This progress is certain to continue, but social progress will lag behind material progress just as it has in the past, because human minds, ideas, concepts, and prejudices of all kinds are so much less flexible than materials.

**Things of the Spirit.** So far I have been speaking mainly of materialistic gains. Some people contrast them with spiritual qualities. To me, the two seem intertwined and interrelated, one and the same, two sides of a coin. The only trouble is that some people fix their eyes on one side of the coin and never turn it over.

As a people, we have made great material progress for which, deep down, we know we are thankful even though we do not always stop to think and say so. Yet we all have moods of looking back to "the good old days." In those good old days we had smallpox, and children slaved in factories to get the family enough to eat, and people died young from overwork and from maladies that were taken for granted.

I see merit in the modern bathroom and kitchen. It is good to have radio and TV. It is fine to have roads and motor machines that let us visit our next-door neighbors

50 miles away. It is thrilling to have efficient spectacles and hearing aids, nylons, anesthetics, self-liquidating mortgages, hi-fi records with music both good and bad, nursery schools, frozen orange juice, eight-hour work-days, five-day weeks, insecticides, garbage collection.

It enriches life to have frozen string beans in the winter, cheap plastic toys at Christmastime, enough clothes, and enough food to make the kids grow taller than their parents. The can opener and the can to open seem to me to be boons.

All these things show material progress, and material progress can be good for the spirit. Sometimes it isn't, but that's because of a lag in the cultivation of the spirit, and not a fault of material progress itself.

Churches are making notable growth both in membership and in physical plants. They will grow much more in the quarter-century ahead. Partly it's because of the country's material prosperity, and partly because the big crop of young parents, scheduled for the '60s and thereafter, will want religious education for their children. (Already you can see this in the suburbs and in suburban churches.) But mainly it is because our people are religious, deep down.

Like many Americans, I believe in a spirit, a system, a law, an intelligence that permeates everyone and everything, a great design beyond the limits of comprehension. The simple word is God. I believe in God.

This is a force that unifies the universe. It accounts for the veins in a blade of grass, the hiving of bees, the slant of the sunlight this afternoon, the chin of the grandpa, and the chin of the grandchild. These things are miracles, but they are merely details in the law of God. To whatever extent I can bring myself to be in tune with this universal law, to that extent I am good.

**MOST** Americans, I believe, are moved by religious impulses not only in personal but in domestic and foreign affairs. Sometimes this is concealed because we don't talk and brag about our religion. We tend to keep it under cover—but it's there, nevertheless. We are, in fact, a more religious people than we dare to admit.

Each of us at times feels beaten down by frustrations, overwhelmed by things that seem wrong with the world. The Russians are awful. The atom bomb may blow us up. Taxes are a burden. Public service is full of corruption. Gambling and rackets are widespread. There's venality in college sports. Youths are drafted—for what? Schools are too crowded. There are traffic jams and floods and airplane crashes. Europe does not appreciate our aid. People are dying of cancer and heart disease. Children still are crippled by polio. Morals are not what they used to be. The world is going to pot—so we say to ourselves in these moods.

But take off the blinders. See the world as a whole and life as a flowing stream. Each generation has more advantages and privileges than the generation behind it. These advantages do not always bring character and a sense of responsibility, but they do not necessarily undermine them, either. I have faith that the young generation 25 years hence will be an improvement over its predecessor—notwithstanding the murmurings of anxious parents.





*Paul-Henri Spaak, Secretary General, North Atlantic Treaty Organization.*

*Without a shot being fired in anger—*

## Europe Is Pulling Together

**By PAUL-HENRI SPAAK**

*Burly and dynamic, they have called him, but there is nothing of the bull-in-the-china-shop attitude about this soft-spoken and courteous Belgian who, since May, 1957, has headed NATO. Now on the verge of 60, Paul-Henri Spaak has focused his crowded career on a single purpose—bringing together the clashing countries of Europe. Once, at 39, Belgium's youngest prime minister, he has had high international responsibilities and has often been decorated.—Eds.*

MARK January 1, 1959, as momentous for Europe and the entire peace-loving world. That day begins the first of three four-year stages that will level tariff barriers among six European countries. Almost 130 million people live in this area.

No longer will Belgian lace pause at the French border to pay duty, nor West German tools halt at the Dutch custom house. Among France, West Germany, Italy, Belgium, the Netherlands and Luxembourg there will be no restrictions on imports or

exports. There will be a COMMON MARKET—and we have good reason for spelling it in capitals.

Look ahead a dozen years to the end of the transitional period that is now beginning! Goods, capital, labor, and services will move freely across frontiers in the European community. Frontiers once closed in war will be neighborly borders.

The effort to bring Europeans together into a peaceful community is not new. It reached some strength after the First World War, but later events estranged our countries instead of bringing them together. We moved slowly toward the second conflict on a world scale. That over, we drifted until the Communist thrust at Prague in 1948 made us realize that we might be entirely submerged by Soviet imperialism.

Then came into being the Brussels Treaty in 1948, signed by the United Kingdom, France, the Netherlands, Belgium, and Luxembourg. The following year it was reinforced by the Washington Treaty which brought together these nations with other European countries in view of the organization of their collective defense with the assistance of the United States and Canada.

It was not until May of 1950 that the European Coal and Steel Community was born, drawing together

France, Germany, Italy, and the three Benelux countries (Belgium, the Netherlands, and Luxembourg) in an effort to pool resources of coal, steel, iron ore, and scrap. It also was known as the "Schuman Plan."

A voluntary military association through the medium of a "European army," the European Defense Community, was tried, but it failed to overcome political obstacles. Then, in 1955, at Messina, Sicily, the six countries that had banded together to free restrictions on trading in coal and steel proclaimed the startling proposal for the Common Market.

The treaties were ratified at Rome on March 25, 1957. That was a great day for Europe. The Pan-European movement had risen from the ashes. This Common Market treaty offers a chance for economic co-operation and growth. No longer may economists speak of "little Europe" or "sick Europe."

Europe is not sick now! Belgium, my country, with only 9 million, is not little in the sense of trading potentiality when viewed as of 1969 or 1972, when the integration of the community is fulfilled. The United States has only 20 million more consumers in the home market than has our community.

Nor is Europe longer to be regarded as incurably sick. True

enough, Europe has been sick. For years, this continent was on the path of decline, leading toward decadence. The world no longer looked for its decisions, its guidance, to the great cities of the Atlantic and the Mediterranean which symbolized our civilization for 25 centuries—to Athens, Rome, Paris, London, Madrid, Vienna. In comparison with the United States and its record of swift economic progress over 75 years, ours were underdeveloped countries.

This Common Market agreement is based on the idea that Europe can be, must be saved. The malady is grave, with complications economic and political and also moral—that is, spiritual. I am most anxious about the spiritual health.

That brings me to EURATOM—the European Atomic Energy Community. In existence since January 1, 1958, this organization binds the same six nations into an agreement about nuclear power. It would build up the technical know-how, promote investment and the development of atomic installations, and provide a sufficient supply of nuclear fuels in the field of peaceful uses of nuclear energy.

All this is closely related, as I see it, to the future of Christian civilization, with its special concept of man, founded on respect for human personality.

The other qualities of our living have come from that basic concept. We Europeans must and do admit that we have not reached perfection in applying the moral principles of our civilization, that the day of complete democracy and liberty and social justice has not yet arrived among us; but now all we have achieved in maintaining respect for human personality is menaced.

I will immediately identify that menace: it is Communism. I am convinced that we are living in one of those epochs of history when two civilizations confront each other in a contest for survival. And I am anti-Communist, not because Communists are for the nationalization of industry, or because they are against capitalism; nor because of differences on economic and social questions. I am anti-Communist because I know that Communism is not merely one political party more

## The New Europe

**Common Market**  
These six nations now are uniting to promote economic co-operation and to level tariff barriers on mutual imports and exports.

**Euratom**  
The same nations last year began helping each other develop atomic installations and obtain nuclear fuels for peaceful uses.

**Free-Trade Area**  
Eventually, it is hoped, all these nations will be bound together in a common market, or in closer economic co-operation.





to the left than other parties, as so many people still believe. Instead, Communism is an experiment in forming a civilization, in creating a way of life and manner of thought, a system of human relationships, drastically opposed to our civilization. Communism denies and spurns the individual man.

As I see it, the fight against Communism is, in great part, an economic campaign. Because the future belongs to great communities, Europe must organize its life so that it becomes a great community for production and trade. That can be done without loss of individuality for the various peoples. And I firmly believe that, if we succeed in uniting Europe economically, we shall surely arrive at political unity.

As soon as economic collaboration makes its effects felt in everyday commerce, you will see the beginnings of an intellectual awakening in Europe. The peoples will see their own unrealized capabilities; they will be roused in imagination, discovery, and invention. They will find ever-new means to produce, trade, and use goods; and they will develop new intellectual interests.

The creation of the Common Market and the Atomic Energy Community is probably among the foremost of European achievements. I believe it ranks with the French Revolution.

It is in keeping with the spirit of the times. When Britain's Prime Minister Macmillan met with President Eisenhower last year, their communiqué contained this sentence:

"The future, the fate of our countries, no longer lies in independence; it is only in interdependence, in the common use of our resources and in the sharing of our tasks, that we shall find our economic progress and our security."

It is so with us in Europe. Most of the grand projects of history have come to fruition only through the use of force, threat, or violence. But our only arms in this day's triumphal march have been our insistent appeal to wisdom and intelligence, our call for human solidarity.

Without force or violence, we have brought about a revolution so necessary and so profound that it perhaps will make all other revolutions unnecessary.

# Let's Live Enthusiastically



By ROY L. SMITH

THE ANCIENT Greeks spoke of enthusiasm as "the divine fire of the soul." It is the quality of mind and heart which contributes more to the spirit of triumphant living than any other grace or gift.

To be able to throw all of one's soul into a game is one of the first identifications of a champion. To be able to sing or play with abandon is one of the first marks of an artist. To be able to live to the limit is to achieve life at its best.

"He has never found much fun in life because he has never been able to escape from his caution," said a woman of her husband. "He has missed at least half a dozen chances to make a modest fortune because he was unwilling to take risks. He has never been able to achieve any real success because he has always lived in terror of failure. He has never been really good or really bad, because he could not let himself go."

Yes, there is something glorious in the heroism of one who can throw all of his skill, power, and dedication in on the side of some splendid cause.

There are people in every congregation who are never quite able to surrender themselves to the mood of worship. They sing hymns listlessly. They mumble the words of the responsive reading. If they listen to the sermon, they guard their emo-

tions lest they be swept away by the preacher's passion. And when the collection is taken they have their generous impulses under perfect control.

There was something sublime in the way those American lads on Iwo Jima raised the shot-down colors again amid a hail of shot and shell. They were truly living to the limit. It was this quality of life that Jesus was insisting upon when he said that his disciples, to follow him, must turn their backs on home, parents, fortune, and fame.

It is the man who can listen intently who gets most of the sermon. It is he who is able to forget caution and give with abandon who finds his stewardship a rewarding experience. One of the explanations of a mother's love is the fact that every mother goes down into the valley of the shadow of death that a new life may begin. It is the Christian who has gone to a Crucifixion who rises in a Resurrection.

To drag one's feet is to sap one's spirit; to move cautiously is to come to a standstill; to speak always with constraint is to be drowned out by the crowd; to be just a little religious is to be almost irreligious.

And now abideth faith, hope, and charity; these three, but all of them with enthusiasm!



*Introducing  
a new series of  
visits to homes of:*

**PEOPLE  
CALLED  
METHODISTS**

# Mee

*Everybody in  
Athens, 8,618 of  
them, knows the twins.  
Here they chat with  
the editor of the  
Post-Athenian.*





*The Qualls pose before their white frame home: Herman and Frankie, and their daughters, Linda, Judith, Jane, and Frances.*

# he Qualls of Athens, Tenn.

*AWAY BACK in 1781 over in England, John Wesley wrote A Short History of the People Called Methodists. With its emphasis upon people—rather than, say, theology or liturgy—the title reveals one of the open secrets of why Methodism is the largest Protestant church in the USA (9.6 million members). So pictorial visits to typical Methodist homes are appropriate for TOGETHER, The Midmonth Magazine for Methodist Families. The series will range from coast to coast—every other month.*

It starts this month with the Qualls in Tennessee, not far from the populational center of American Methodism. They're pictured above—Herman, tanned and rugged from outdoor work as a construction superintendent, and his wife Frankie (her mother wanted a boy, hence the name), a public-health nurse. Obviously Linda and Judith, 18, are twins; then come Jane, 13, and Frances, 9.

Sundays find all six Qualls attending Keith Memorial Methodist Church in Athens. Each is active in some work, father as a steward and member of the Board of Evangelism, mother in the Adult Fellowship. The four

daughters find time to work with MYF and church school as members or teachers.

Herman and Frankie are, in the words of the twins, "the most wonderful parents any person could have; they inspire us to do things worthwhile." And so they have!

Few twins can match Linda Faye and Judith Kaye for beauty, scholarship, leadership, and service. These blue-eyed Southern belles are identical twins with almost identical accomplishments—but with dissimilar goals. First-born Linda is at Rollins College, Winter Park,



*Herman is in charge of building a new paper plant.*

Meet the Qualls—*continued*

*Mother and Dad both work—  
and the girls keep busy too.*



*"According to our blueprints . . ." Herman goes over details with his foremen. Now a construction superintendent, he was once a carpenter on atomic installations at the Oak Ridge "A" plant.*

*"Handy man in jeans"—that's Jane. A ready, willing, and able helper, both indoors and out, she mixes cement for a new addition to their modest cottage while Dad wields the shovel.*



*As a public-health nurse, Mrs. Qualls visits all kinds of patients. Here she calls on Earl Franks, 16, a friend, who was paralyzed in an auto accident. Occasionally she drives 150 miles a day. Mrs. Qualls trained at St. Thomas Hospital in Nashville, where twins, Linda and Judith, were later born.*







*An eager young schoolmate, his eyes a-twinkle, shares a secret with Frances.*

Fla., on a \$4,400 Achievement Scholarship, studying to be a diplomat. Judith, at Tennessee Wesleyan, also on a scholarship, hopes to be an obstetrician.

In 1957, Linda was head of Tennessee's Future Homemakers of America (FHA), and Judith was president of Girls' Nation. One of their big thrills that year was meeting President Eisenhower in Washington. Currently, they are serving with TV personality Dick Clark as co-chairmen of the 1959 March of Dimes Teen Age Program for The National Foundation.

While in McMinn County High School, Linda and Judith were members of the National Honor Society, National Thespian Society, the band, and FHA. They worked tirelessly for the Teens Against Polio drive, were lifeguards at the Athens pool, camp counselors, and champion tennis players.

But they are individuals, too. Judith wrote for the school paper, *Pow-wow*, was head cheerleader, and favors a youth who plays football at Tennessee. Linda held several class offices, was head majorette—and likes a baseball star at Rollins. Linda plays the flute and piccolo, her sister the saxophone and trumpet. They always dress alike, but wear different hairdos. Neither

*Beauty and brains can go together!*







*The twins take time for some tennis.*

## Meet the Qualls—*continued*

*Here's a story all families know, soon or late.*

twin believes in "going steady"—at least not as yet.

Jane, now in the eighth grade, and cute Frances, a fourth grader, show signs of following in their big sisters' footsteps in both looks and activities. Jane, president of her Intermediate MYF, is a champion tennis player and a dedicated Girl Scout. Frances has just started her career as a Brownie.

The Qualls are a close-knit, but out-giving family—typical of the People Called Methodists.



*A sober moment. This unposed photo of the Qualls family was snapped by TOGETHER's photographer the night before Linda was to leave for college.*

*Farewells said, Linda—first to leave the family nest—starts toward her plane.*



*"Good-by now, Frances. Be good!"*





# Hospital Sojourn—Jr. Style

By CECILIA L. SCHULZ

TO SAY "good-by" is to die a little, say the French, aptly. But one leave-taking which entails dying much more than "just a little" occurs when heavyhearted parents turn over to impersonal strangers a newly hospitalized child.

To turn one's back on an ailing chick at the very moment when one most longs to offer the comfort and support of parental arms is to die not a little, but a little at a time!

For the sick youngster, admission to a hospital usually includes a series of unpleasant features—departure from home, separation from parents, discomfort or pain, fright at being precipitated into an alien atmosphere, apprehension as to what may happen next! No use pretending, hospital sojourns are not fun for the kiddies. Not at the beginning, at any rate!

However, there are ways by which thoughtful parents can ease the acute emotional distress of a hospital-bound child and make this separation more bearable for all.

Probably the greatest help is an example of calmness. The seasoned pediatric nurse will tell you that the sprigs she admits to her domain—excepting the youngest children—almost always take their behavior cue from accompanying adults. A poised, confident mother imparts her composure to the youngster; an eye-dabbing parent, as a rule, has a terrified, struggling child to turn over to the nurse.

Having been pediatrically inclined for years, I feel that I may call myself an expert at junior-version hospital admissions. My professional services are dispensed between 11 P.M. and 7 A.M. Nocturnal hospital admissions are never casual. Emergency, or at least great urgency, is the order of the night. Yet, even among these, the pajama-clad, blanket-wrapped tyke accepts me as a helpful friend when the parent indicates that such, indeed, I am.

The process of shockproofing a child's hospital initiation may begin long before the actual admittance. How does the youngster feel, for one thing, about doc-

*The average doctor has a way with little people, charming them into a co-operative and friendly mood. Everything else being equal, children can learn to love the family physician.*



tors and nurses? If he grows up with assurance that the man in white and his helper, the lady in white, are friends rather than enemies, entrance into a place bristling with such people will be a far less trying experience.

Office visits to the family doctor for routine check-ups and preventive shots often serve as an introduction to the medical faculty. These visits can have a pleasant flavor, if planned with a pinch of foresight and a dash of common sense. The smart mother, knowing that even the most amiable child may become excited or irritable when overtired, adjusts her offspring's routine to include a late-morning bath and nap on the day that a waiting-room session cancels the usual afternoon rest period.

Her schedule, carefully thought out in advance, permits a leisurely lunch and unhurried take-off for the doctor's office, thereby eliminating any confusion in connection with the occasion. While dressing the toddler—best bib and tucker, of course—for office visits, the wise mother assumes a pleasant air rather than a lamb-to-the-slaughter attitude. Under her guidance, the waiting room interlude becomes a relaxed period of picture-book perusal, new toy investigation, or delightful encounter with other small-sized heel-coolers.

When, finally, the sanctum sanctorum is reached, she chats cheerfully with the doctor, avoiding a long face or agitated tone of voice even if she has a serious problem to discuss. Her air of confidence and trust assures her child that the physician and nurse are in the "people who are good to know" category.

The outrage of needle-sticking and indignity of momentary nudity notwithstanding, early visits to the doctor's office can be managed in such a way that they are remembered by young sprouts as a necessary part of growing up and not as grim visits to a torture chamber. The average doctor has a way with little people, charming them into a co-operative and friendly mood. Everything else being equal, children can learn to love the family physician and to respect his judgments. Such sentiments come in mighty handy when and if a child requires hospitalization!

When I was sick and lay a-bed,  
I had two pillows at my head,  
And all my toys beside me lay  
To keep me happy all the day.

—Robert Louis Stevenson

An example of calmness at the time of admission and early establishment of a happy relationship between youngster and doctor aid in reconciling the child to hospitalization.

Morale bolsters of a physical nature may be in order when preparations are being made to leave for the hospital. Countless times a pediatric nurse has blessed a mother for packing her child's favorite blanket or pillow, or a beloved doll or cuddly toy animal. These

familiar items provide immeasurable comfort to a homesick child, especially at night.

An absorbing toy, such as a kaleidoscope, a "magic" slate, a puzzle, a new book or doll, a new outfit for a favorite doll, a crayon coloring book—any of these may offer distraction for a small surgical patient during the preoperative period and the postoperative days. "Special for the occasion" bedroom slippers, pajamas, dressing gowns, hair ribbons, and barrettes often works wonders as tear dispellers, once the wheel chair or ambulatory stage of recuperation has been achieved. Taboo, for obvious reasons, are bubble pipes and solutions, water pistols, games having minute parts, breakable plastic toys, musical instruments, and noisemakers. Such things annoy others, and add to the nurse's work.

THE baby accustomed to a pacifier should not be deprived of this solace when hospitalized. Mothers, fearful that doctors and nurses will look down their noses at such a device, sometimes leave this prop at home. Bad habit or not, a period of hospitalization is not a propitious time for such "cold turkey" treatment of a small one.

Of great assistance to the nurses is a written list of the little one's normal habits and possible idiosyncrasies. An intelligent mother will jot down any food or drug allergies her child may have. Such data may be of vital importance. Other tidbits of information can save the patient hours of plaintive unhappiness or indignant howling, especially if he or she has not yet reached the age of free speech. By being tipped off in advance that a baby has been a belly sleeper since birth, that a young stalwart is an habitual climber who may need a net over his crib, that a small newcomer is teething or familiar only with his nickname, the nurse who will serve as temporary mother to the child is better equipped to fill that role satisfactorily.

Other pertinent facts, to be put in writing, concern an infant's feeding schedule, including formula and amount usually consumed, and, in the event that the little one has been vomiting or has rejected feedings, the hour at which nourishment was retained.

Whether or not a yearling has graduated from bottle to cup, and has been promoted from diapers to training panties, the particular terms used at home for bathroom service—these facts of life, if made known at the time of admission, can assist the young patient to an early adjustment and save time and effort for the nursing staff. Too, the careful mother lists information regarding her child's most recent defecation and any treatment or medication she may have administered at home.

Hospital conditioned though we Americans are, even the most stoic adult knows a pang of dread or at least a feeling of nostalgia in leaving behind all that is personal, warm, and familiar, and entering an institution of healing.

For a child who cannot comprehend the why and wherefore of complete upheaval in his well-ordered routine, the transition comprises an experience far from pleasant. The key to making this period of stress easier lies in the hands of wise, loving—and thoughtful—parents.



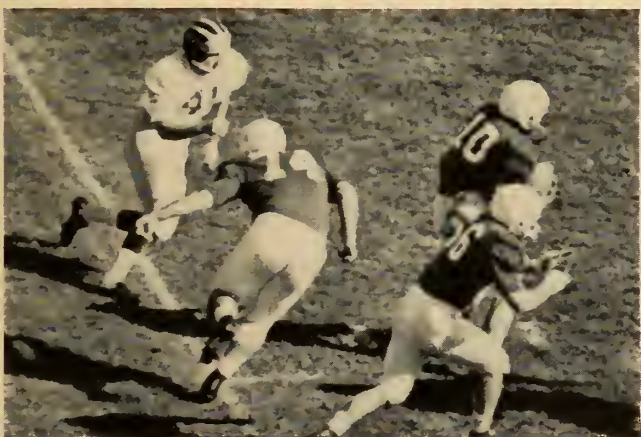
# The Methodist University & College All-American Elevens



*John Spidel, a Michigan back, hurls a pass . . .*



*. . . and Northwestern's Dick Thornton intercepts.*



*Then raging Wildcat blockers clear the way . . .*



*. . . as Thornton scats goalward in a stunning upset.*

**By FRED RUSSELL**

*Sports Editor, The Nashville Banner*

THIS WAS the season in which football coaches devised some of the most ingenious gridiron maneuvers in the long history of the game.

They had to originate revolutionary schemes, bewildering plays, fantastic formations. The defense was catching up too fast with the offense. To keep scoring, something new had to be added.

So this was the year of Army's lonesome end and Washington's lonesome halfback; the V formation of Dartmouth; at Oklahoma, Bud Wilkinson's *smörgasbord* offense, making extensive use of flankers, men in motion, and wide line splits, and Florida State's unique "I" formation with all four backs lining up in single file behind an unbalanced line.

There was the extra-point scoring change. The two points given to the team which was successful in running or passing for the touchdown conversion added an

element of additional suspense. For any team to get through its schedule without at least one upset seemed a miracle.

Out of such an environment and into spotlighted roles in this era of innovation and deception, the members of TOGETHER's third annual All-American, All-Methodist football teams step front and center. They possess, as well, the old stand-bys: speed, skill, spirit, size, and determination.

To qualify, players were not required to belong to The Methodist Church, but only to attend a Methodist-related school. In these institutions, as in colleges across the land, sensations and standout players abounded.

Take Southern Methodist's Don Meredith as a case in point. His passing reminded Texans of Sammy Baugh and Davey O'Brien. In fact, he may be the finest forward passer collegiate football has ever known. He was spec-





END, Jim Kenney  
Boston



TACKLE, Andy Cvercko  
Northwestern



GUARD, Al Benecick  
Syracuse



CENTER, Don Miller  
Denver



HALFBACK, Wray C  
Duke

# University

*Don Meredith, SMU's passing quarterback.*



tacular in the Mustangs' early games against powerful Ohio State and Notre Dame before an injury benched him for several weeks.

Against Ohio State, Meredith completed 19 of 28 attempts for 213 yards, a feat that had Lew Byrer of *The Columbus (Ohio) Citizen* writing that he is "as great a forward passer as this observer has watched in 40 years of college football."

Another exciting figure was College of the Pacific's fleet-footed Dick Bass. In his team's victory over California, he gained 215 yards. On the next weekend, he carried the ball 212 yards against Arizona State. No back anywhere could come close to matching that consecutive-game performance.

The early session Cinderella team was Northwestern,

## Second University Eleven

POSITION	PLAYER	SCHOOL
E	Henry Christopher	SMU
T	Gene Gossage	Northwestern
G	Mike McGee	Duke
C	William Rewis	Chattanooga
G	Joe Abbatiello	Northwestern
T	Sal Cesario	Denver
E	Dave Sherer	SMU
Q	Chuck Zimmerman	Syracuse
H	George Dutrow	Duke
H	Tom Stephens	Syracuse
F	Glynn Gregory	SMU

END, Tom Taylor  
Albion

TACKLE, Todd Hampton  
Kansas Wesleyan

CENTER, Dick Dunn  
Allegheny

HALFBACK, Gary Hofmann  
Nebraska Wesleyan

FULLBACK, George I  
Cornell College







**LB**ACK, *Dick Bass*  
lege of the Pacific

**HALF**BACK, *Ron Burton*  
Northwestern

**GUARD**, *Tom Koenig*  
Southern Methodist

**TACKLE**, *Ron Luciano*  
Syracuse

**END**, *Jim Tucker*  
Chattanooga

loser of nine straight in 1957 but winner of its first four in 1958. On October 18, the Wildcats staggered Michigan with the most stunning score of the year, 55 to 24. Two Northwestern heroes in that game, and in others, too, were halfback Ron Burton and quarterback Dick Thornton.

I'm confident this team would hold its own with any similar group of stars from schools of any other religious denomination.

Those who are chosen to the All-American Methodist team from the small colleges are to be similarly esteemed. Make no mistake about this: When you sift the nuggets in this category, you turn up with players every bit the equal of their big-time brethren. If you doubt it, study the professional team rosters or ask a pro coach.

## Second College Eleven

POSITION	PLAYER	SCHOOL
E	Lyle Haberbosch	Baker
T	Bruce Olderman	Allegheny
G	Ardean Williams	Iowa Wesleyan
C	Larry Richards	Simpson
G	Fred Burgee	Western Maryland
T	Manuel Stoupis	Emory and Henry
E	Bob Barrett	Baldwin-Wallace
Q	Chuck Brady	Baldwin-Wallace
H	Billy Garnett	Randolph-Macon
H	Doug Andreason	Westminster
F	Jim Hurd	Albion



*Charles Davis, McMurry's powerful guard.*

# College

**LB**ACK, *Bill White*  
Baker

**QUARTERBACK**, *D. Schmidt*  
Ohio Wesleyan

**GUARD**, *Bill Pizzica*  
Mount Union

**TACKLE**, *Dwight Tallman*  
DePauw

**END**, *Larry Kirkes*  
Westminster





*He is administrative assistant to his brother, Walter, who is president of the United Automobile Workers (UAW).*

# What of the

## *They're Really Anti-Union-Shop Laws*

*Says VICTOR G. REUTHER*

COMPETENT opinion surveys made in states where the so-called "Right to Work" law is an issue show many people think this law guarantees work. This is not true; the law does not assure anyone a job. What the law does is to prevent workers and employers from entering into union-shop agreements. It guarantees no right to workers, but rather abridges the right of American workers to enjoy free collective bargaining with employers.

So far as the *real* right to work is concerned, the U.S. Supreme Court in *Railway Employees Department vs. Hanson*, 351 US 225 (1956), had what should be a final word to say on that score. The union shop, it said, is a method for achieving the right to work. Organized

## *Man Must Have Right of Free Choice*

*Believes CLEMENT D. JOHNSTON*

BASIC TO our American way of life is the idea that man has "certain unalienable Rights"—to use a phrase from the Declaration of Independence—and that government is an instrument to make such rights effective.

The question at issue is simple. Should coercive power be given to nongovernmental organizations, the unions, to compel a man to join a union against his will? Should a man be denied the right of earning his livelihood in work of his own choosing?

My answer is "no." Just as a man's right to join a union is guaranteed by law, so his right *not* to join should be equally protected. "Right to Work" laws have come into being to achieve this.

Nineteen states have adopted them.\* The statutes vary slightly, but all seek to protect citizens against insertion of union-shop provisions in collective-bargaining contracts which compel an employer to dismiss an employee who does not belong to the union involved.

In essence, these laws merely affirm the principle that a man has the right to join any union of his choice and that he has an equal right *not* to join.

In the light of today's conditions, the reasons advanced

as to why everyone should be required to join a union as a condition to continuing to hold his job are obscure and unconvincing.

The reasons why an employee might not want to join are clear. He may resent compulsion; he may not want to support a union which harbors criminals and leftists, as some do. He may not believe in the union's political aims, nor want to support them. He may not want to pay tribute for the privilege of working; or he may want to sell his services as he chooses.

The great mass of American trade-union members is completely loyal to America. But some unions harbor gangsters, shakedown artists, Communists, and assorted leftists who would use unionism as a vehicle to change our American democracy into socialism or some other ism. To require workingmen and women to join and give financial support to such unions is indefensible.

Hearings before the Senate Rackets Committee have demonstrated how our present federal labor laws force racketeering unions on employers and make individual workers powerless. The worker must join, or support, the racketeer union leader or lose his job. The employer must sign up or go out of business.

"Right to Work" laws are part of the effort to deal

\* Ala., Ariz., Ark., Fla., Ga., Ind., Iowa, Kan., Miss., Neb., Nev., N.C., N.D., S.C., S.D., Tenn., Tex., Utah, and Va.



# 'Right to Work' Laws?



MIDMONTH  
POWWOW

*Five states rejected them in November but Kansas voted 'yes'—the nineteenth to do so. Here two Methodist laymen discuss the issues underlying this nationwide controversy.*

employers working for the "Right to Work" law are in direct opposition to this judgment.

The labor movement, it should be made plain, truly believes everyone should have the right to employment. This belief consistently has been implicit in union programs for full employment and economic growth. And it has been underscored time and time again in our continuing battle to eliminate employer discrimination against workers because of race, sex, religion, age, national origin, and personal beliefs.

But we oppose the "Right to Work" laws. Actually, they are simply anti-union-shop laws. The deceptive labeling of the laws gives them an appeal which their proper name would not have. The very fact that American workers have, through free collective bargaining, negotiated tens of thousands of contracts which include union-shop clauses is a huge and uncontested proof that

the voluntary democratic choice of working men and women is for a union shop and not against it.

Further documentation of this fact can be found in the record of union-shop elections required by the Labor Management Relations Act between 1947 and 1951. A now-discarded section of the Act required a majority secret-ballot vote of the workers in a factory or mill or other work place before an employer and union could legally negotiate a union-shop agreement. Of the 46,119 elections held under this feature of the law in this period, an astonishing proportion, 97 per cent, voted in favor of the union shop. Altogether, 91 per cent of 5,547,478 valid ballots were cast for the union shop.

These secret-ballot elections conducted by the U.S. government proved conclusively that union-shop agreements will never be eliminated by the traditional democratic process of free (*continued on page 30, column 2*)

*U.S. Chamber of Commerce president in 1954, he runs his 450-acre beef cattle farm in Virginia and takes an active role in public affairs.*



with this situation. These laws in no way impair the cause of good unionism, devoted to the interest of the individual members and to the general welfare. To the contrary, there is almost overwhelming evidence to support the belief that the free worker, acting voluntarily in what he deems to be his own best interest, is a far better union man than the captive worker. His union likewise enjoys higher public esteem and is a more effective instrument in his behalf.

The cleanups in union affairs in these states have amply demonstrated why these laws are opposed by those corrupt labor bosses who rule by fear and who continue in office by rigging seldom-held elections.

One of the most distressing situations I encountered during my term as president of the Chamber of Commerce of the United States was when I received an appeal from more than 20 railroad employees in Toledo, Ohio. There had been a dispute in their local union. I never learned the merits of the issue, which apparently concerned union policy. This group lost and was expelled from the union. Under existing federal law, the railroad was compelled to discharge them.

Because they had dared to act upon their convictions, and because federal laws contain no "Right to Work" provision, these men are forever barred from working for a railroad anywhere in this country. Though I tried, I could do nothing. The President of the United States has no power to reinstate them. We found that unless

the union leaders could be persuaded to reverse their reaction, or unless Congress enacted a "Right to Work" provision applicable to railway labor, these men would find it necessary to learn a new trade and to find a new job. That was four years ago and neither group has acted. The men are still out of their jobs. What a terrible penalty for a minor offense!

The Chamber of Commerce of the United States, in its informative pamphlet, *The Case for Voluntary Unionism*, says that "If an individual worker can no longer earn a living except by pledging his support to a union, he becomes a subject of a private group. This is, to put it bluntly, government without the consent of the governed. . . . Compulsory membership, especially when tied to an individual's livelihood . . . gives great power to the few instead of resting it in the many."

And we must not forget that there are a great many unions which play rough—where sometimes even the mildest protest by members brings beatings, or bombings, or other forms of violence. Small wonder that the watchword of so many of the more prudent union members today is: "Keep your mouth shut."

There are already many areas and many lines of business where the right to work at a particular job is a privilege conferred by the barons of labor upon those they choose to favor.

What are the real reasons why the high command of organized labor opposes "Right to Work" laws?

One big reason is money. Unionism is a big business; it requires much money to operate. Just what proportion of the more than \$2 million daily income of the big international unions comes from unwilling contributors would be difficult to determine.

Even more important is power. Labor bosses oppose "Right to Work" laws as a restraint upon the absolute power which many seek to exercise. Until recently, union leadership was concerned primarily with wages, hours, and working conditions. The public and the rank and file of workmen still think of union activities in these terms. Actually, however, wages and hours now play a secondary role.

The obsession of many top leaders of organized labor today is political power. This they already have in certain states. And in Congress there is an alarmingly large number of those who almost invariably vote the dictates of the labor bosses. One Congressman put it: "When labor says 'Jump,' I don't ask, 'Why?' I ask, 'How far?'"

Compulsory unionism makes it possible for leaders of labor to initiate and support political programs which may be completely repugnant to the vast majority of local members. In the absence of a "Right to Work" law, a dissenting worker must still pay his political assessments to the union or face the risk of losing his job or the displeasure of his union bosses. Some unions say bluntly: "Pay up or else!"

Perhaps the most plausible argument advanced by opponents of "Right to Work" laws is that compulsory unionism eliminates the so-called free riders—those who accept the "benefits" of unionism without sharing in the costs. Some who study the records sometimes wonder if "benefits" is the correct word.

It is inescapable that any free economy and any system of free choice are bound to have free riders. Our churches

provide manifold benefits to our communities, but even the smallest hamlet has its free riders who don't belong to, or contribute to, the church. Red Cross, Community Chest, PTAs all have their free riders. We would not have it otherwise because the only alternative is compulsion. Americans resent compulsion. Our strength is the strength of free men. And the free market has been the basis of our great prosperity. Only in those 19 states having "Right to Work" laws is the workingman free to sell his services as he chooses.

I believe the "Right to Work" principle deserves status commensurate with those other great principles by which we Americans live: freedom of speech, freedom of assembly, and freedom of worship.

### REUTHER—continued from page 29

choice by American wage earners. Recognizing this fact, anti-union employer organizations quickly developed a strategy to undermine the labor movement; the campaign for state legislation to prevent employers and unions from negotiating union-shop agreements in free collective bargaining was launched in earnest.

The argument advanced by "Right to Work" advocates is that the union shop is some kind of compulsory burden unions load onto workers and employers. The fact, however, is quite the reverse. Union-shop agreements are reached voluntarily. "Right to Work" laws, however, are a compulsory abridgment of the right of employers and employees, freely and voluntarily to negotiate. Far from taking government out of the lives of workers and out of the affairs of business, they put the government in the middle of free negotiations with an unreasoning veto.

These employer-sponsored laws, draped in appealing "Right to Work" wrappings, conceal and confuse their true purpose. Proponents of "Right to Work" legislation are not wage earners; they are employers. They do not speak for wage earners; they speak for employers.

In Florida, for example, where such a law was passed, 21 organizations requested the state Senate to pass the bill, and of these, 20 were employer organizations and one an association of sheriffs, that is, the Florida Peace Officers Association. These organizations are typical of those which regularly oppose the enactment of social-security legislation, of minimum-wage legislation, of civil-rights laws, and of other legislative proposals in which wage earners have a genuine interest. Similar lists of organizations, including the National Association of Manufacturers, support these measures in other states.

It is significant, too, that the organizations which have opposed the rash of compulsory open-shop laws are organizations which have been identified with protection of the interests of the common man, with the principles of democracy and social equity. These are, first of all, the democratic labor movement, the great unions of the AFL-CIO, which are looked on by all the world as model organizations of free labor. They include religious groups.

The proponents of "Right to Work" laws are those who stand to gain by the open shop. The opponents are



those who believe in democracy in the workplace and the right of workers freely to organize and negotiate conditions of employment in their own interest.

Anyone who believes in improving the welfare of the individual worker would reasonably oppose "Right to Work" laws and support the union shop, as workers do when confronted with this choice. Wages of workers in states where the union shop is legal are higher, with a few minor exceptions, than in states where "Right to Work" laws have been enacted. Industries where the union shop prevails pay higher wages and provide more wage-earner benefits than those industries which do not work under union-shop rules.

Much is said in argument for a "Right to Work" law about compulsory unionism, but in actuality there is no such thing. In a union shop, employers and wage earners voluntarily agree contractually on the pay and conditions of employment. The latter provisions, among many other requirements, specify in general that membership in the union is a condition of employment and that new workers after a reasonable time will become members of the union. Some contracts are modified to allow two-week periods every year or two in which people who choose not to belong to the union may withdraw. These contracts are negotiated in behalf of an affirmative majority of the workers in the plant. If a majority votes against a union-shop proposal it can be eliminated from the contract.

There is a further injustice implicit in compulsory open-shop legislation. This results from a requirement of the federal labor law which says that equal union services must be provided every worker by the union whether he is a union member or not. These services include the negotiation of the contract which establishes the wages, hours, and working conditions, and which provides all the welfare benefits, the pensions, the sick pay, the paid holidays, the paid vacations, the guaranteed wage, payments in the event of unemployment, the grievance procedure, health and safety rules, and dozens of other features that make life for a worker reasonably secure and tolerable. For the most part, union dues are the cost of maintaining these services, and there can be no honest defense of anyone's right to enjoy these services without paying a fair share of their cost.

Within the United Auto Workers, and in some other unions, members who do not wish their dues to be spent for political activities can specify that the portion of their dues which might go for political activity be donated instead to some charitable organization.

In effect, this permits an individual worker who happens to be at odds with the majority of the work force to pay for the services the union provides without paying to support any political contention. The services he pays for are extremely valuable by any calculation.

A grave responsibility rests on the individual citizen to look behind labels and slogans in forming opinions about new regulations of our society. Proposals should be judged on what social effects they will have. Motives and methods of sponsors and opponents must be examined. The thoughtful citizen in a democracy who will heed the advice of John Wesley to "think and let think" will not be misled by false labels on laws proposed to regulate him and his fellow man.



*Dr. Nall Answers Questions About*

## **Your Faith and Your Church**

### **H**ow do crime, vice, and sin differ?

Often they don't, and an evil act fits neatly into all three categories. Each one is an offense—a crime is an offense against law (which is public opinion), a vice against morality, and a sin against God.

Furthermore, it may be said that the antisocial acts we call crimes, and the moral failures we call vices, and the willful disobedience against God that we call sin all merit punishment, each in its own way.

The cost of sin is estrangement from God, and that is far more severe than any physical torture like burning or freezing. Weeping and gnashing of teeth (mentioned in Matthew 24:51 and 25:30) are merely the outward expressions of the sinner's inner and unbearable loneliness because he is away from God.

Our heavenly father is no sadist, enjoying the punishment of his erring children; yet, wise parent that he is, he does not put aside the punishments that have to come in an orderly, law-abiding universe.

### **W**hat about this 'Jewish Christmas'?

Time was—and not far gone—when Christians and Jews quarreled over the observance of Christmas in many communities. Recently, the observance of Hanukkah, Jewish feast of lights, has worked a change. Because it comes at Christmastime, it has been mis-called the "Jewish Christmas."

Actually, the two are completely different. Hanukkah (mentioned in John 10:22) was instituted by Judas Maccabaeus, in 165 B.C., to celebrate the reopening of the temple at Jerusalem after it had been defiled by Antiochus Epiphanes. It usually begins on December 25 and lasts eight days, with the ceremonial lighting of a candle each day. It is the observance of a military victory, with patriotic overtones.

The feast, which is really a minor one among Jews, has been played up by Zionists and Americanized almost beyond recognition.

Dr. T. Otto Nall is editor of The New Christian Advocate, a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is The Bible When You Need It Most (Reflection Book, Association Press).

At a quiet inn in Pennsylvania's Pocono Mountains, dedicated Methodist men and women will assemble January 9-24 to ponder and to pray. The occasion is the annual meeting of the Methodist Board of Missions, which reviews the year just past and takes a long look ahead at national and world—commonly called “home” and “foreign”—missionary efforts. New overseas missionaries must be

recruited (last year's total of 194 fell 41 short of the annual goal). And money must be raised. From its New York offices, the Board supervises a \$13.1-million overseas program supporting 1,576 missionaries and some 16,000 trained Christian nationals in 44 lands. Today they face grave new problems as awakening countries surge with nationalism and non-Christian faiths are vigorously revived.

## Are 'Foreign' Missions

**L**OTS of people are asking the question, “Are foreign missions through?” Here are my answers:

As paternalism? Yes. As the religious side of a national superiority to an inferior people? Yes. As aggressive denominational desire for bigness? Yes. As providing the know-how for agricultural, economic, technical, and educational uplift? Wearing thin: on the way out.

In the late 20s, I spoke to 24,000 people in Chicago on the motives of Christian missions. My audience was kindly and polite, but disappointed. The mood was expressed by a layman: “If he wants to get us to support foreign missions he must put on the rousements, tell stories of need and success. Why talk about motives?” He took the motives for granted. But a generation later I am asked, “Are foreign missions through?”

Why? Because many motives on which foreign missions lived, consciously or unconsciously, have worn thin. These three decades have sifted our motives and made many of them appear irrelevant.

The thing that has dismayed many is that in the East man is on the march. “Coolie nations” are becom-

ing cultured nations and, in turn, passing to control nations, controlling their own destinies and the destinies of the world in the UN.

A little more than a generation ago, Mahatma Gandhi was put out of a first-class compartment of a railway train in South Africa. As he walked the platform at midnight waiting for another train, he conceived his idea of non-violent non-cooperation: “I will not hate you but I will not obey you. Do what you like and I'll match my capacity to suffer against your capacity to inflict the suffering, my soul force against your physical force, and I'll wear you down with good will.” Gandhi went to India, applied his idea, and won freedom for 400 million people.

That began a chain reaction throughout the East. Now Africa is to be the battleground for human freedom within the next 10 years. I used to figure 25 years, but I've had to change my timetable after a visit to Africa last year. The battle is on now and the end is certain—imperialism will go and men everywhere will get their freedom. It is inevitable.

It was an expensive expulsion when Gandhi was put off that train,

for it meant the expulsion of the white man from the whole of the East as overlord. And Africa follows. You sow expulsion and you reap expulsion. It is a moral universe; you reap what you sow.

This rise of the common man is linked with nationalism and often with the revival of the old religions. Man, nationalism, and ancient faiths are on the march, militant and aggressive.

Now, what about Christian missions in this rise of man, of nationalism, and the revival of the old faiths? Where do missions fit in? Is there a place for them? Are they squeezed out by the nature of this movement, which resents all foreign interference in a land's cultural and national life?

It would seem so, at first sight. But only at first sight. For if we look deeper, we see that the revival of the old faiths is accompanied by a steady inner decay. The inner sanctions are being dissolved by the acids of modern thinking. Those sanctions are losing their inner grip on the allegiances of men.

As I travel through the East, an increasing impression is made upon me: We now face in the souls of the



By  
**E. STANLEY  
JONES**

*Methodist Missionary,  
Evangelist, and Author*

# Through?

educated classes an inner emptiness. The old is dead or dying; the new has not been born. They are between two worlds—one gone and the other not yet come.

We do not now have to speak against Buddhism, Shintoism, Hinduism, or Mohammedanism. If we do, the 'loyalty of those faiths' adherents will rise up to oppose us. But if we speak to this emptiness, then all their inner yearnings will rise up to greet us. Human nature, too, abhors a vacuum. It has been said that the central neurosis of our times is emptiness. The human personality cannot stand emptiness. It goes to pieces. It must have something to fill this emptiness.

Take Japan. The governor of a prefecture, a trustee of a Buddhist temple, said in introducing me to an audience: "I'm a man here tonight without a faith. I wish I had a faith. I envy those of you who do have a faith. But I'm a lost sheep. I've come here tonight to gain a faith, if possible, through the speaker—and I hope you will gain one through him, too."

A doctor told me that tuberculosis has been ousted as the top killer in Japan by high blood pressure and

## 'Grace, Grass, and Gumption'



*Dr. E. Stanley Jones*

ON JANUARY 3, E. Stanley Jones will be 75. But it's doubtful that this world-renowned Methodist missionary, evangelist, and author will pause long to celebrate. He's too busy. More than 50 years' experience in the missions field has convinced him that opportunities for Christian witness today never have been greater, the need never more urgent. So he's on the road, keeping up his 45-year average of three speaking engagements a day—all told, some 50,000 public appearances. He probably has spoken face to face with more people, in more lands, than any other living man.

How does he keep this pace? "Grace, grass, and gumption," declares the stocky, silver-haired whirlwind. "I really do eat 'grass pills' that have vitamins in them. I try to live with gumption. But I depend almost entirely on the grace of God for body, mind, and spirit."

Dr. Jones' half-century of trail blazing for Christianity began in India, where he soon launched a needed special ministry to high-caste Hindu and Moslem intellectuals. There he originated the Christian *ashram*—a week-long spiritual retreat—before popularizing the idea in America. And his experiences in India furnished material for his best-selling first book, *The Christ of the Indian Road*, since followed by more than a score of others.

But, like John Wesley, Dr. Jones looks upon all the world as his parish. With the restless zeal of a circuit rider, he has visited every continent, circled the globe five times in the past decade. Believing evangelism his mission, he thrice has declined election as a Methodist bishop.

Age has yet to slow this tireless crusader. "When I was 70," he smiles, "God told me he was going to give me the best 10 years of my life—the 10 ahead. The first four have been the best yet—so good that I've already given advance notice I want another 10-year extension!"

heart diseases. When I asked what was producing these ailments he told me, "Spiritual uneasiness."

When defeat came to the Japanese in 1945, the bottom dropped out of their inner life. They were not a divine people, the emperor was not a divine being, they had no divine destiny to rule: It was as if, in our lives, both Christianity and democracy had been wiped out overnight.

IN the five visits of three months each I have made to Japan since the war for evangelistic services, over 110,000 have signed cards to become Christians. Those in charge estimate that about half of these actually get into the Christian Church. In one Tokyo meeting, 885 people signed cards. In another meeting, 665 signed them in the rain. The crowd held together in an open amphitheater to listen to my talk and take decisions in the rain!

Saburo Kurusu, Japan's special envoy to Washington before Pearl Harbor, said to me after the war: "Japan will never become a democracy until Japan becomes Christian." I asked him if he were a Christian. When he said he was not, I asked him if he didn't want to be. And he said he did. We knelt: he gave himself to Christ, and was baptized.

I have seen the emperor twice and had two other appointments fixed, but couldn't make the dates. He knew what I would talk about—Christ. It is not impossible that he should become a Christian. The question of the crown prince's becoming a Christian was raised in parliament and the government reply was: "As an individual, he has a right to choose his own faith. But if he became emperor he would have to go through certain Shinto rites." The brother of the emperor is teaching Old Testament history in a women's Christian college. He did not resent my urging him to become a Christian and thus lead his people into Christianity.

In Korea, out of 3,000 students—mostly non-Christians—1,196 signed decision cards in one meeting to become Christians. When Korea was deciding what kind of army chaplains to have, a regiment of 500, again mostly non-Christians, was

asked to vote as a sample of army sentiment. Four voted for Buddhist chaplains, six for Roman Catholic, and 490 for Protestant. So now there are Protestant chaplains in the army of a predominantly Buddhist country—by the army's sample vote.

I spoke at one of these army meetings, presided over by a Protestant chaplain, and as I approached I found a squad of soldiers running up the hill in formation. When I asked where they were going I was told: "To your meeting." I've never had soldiers run to my meetings before! The first man to make a decision was the Korean general in charge. [For another illuminating report, see *The Cross Over Korea* by Syngman Rhee, October, 1957, page 11.]

India is tougher, for the old faiths have a greater hold. But here, too, the same emptiness is apparent. The chief minister of a state, a Hindu, said after the coming of independence in introducing me: "Our problem now is different. Formerly it was to gain independence, now it is to retain independence. If we are to retain it we must have character. There is no doubt that the impact of Christ upon human nature creates miracles of changed character. As such, we welcome it."

The Hindu governor of a state said to me: "My religion and my philosophy have failed me. They have let me down. They gave me no resources to live by. So I'm upset by this calamity and am unfit for my work. I hate everything."

To another high official, when he said he was "flat and stale," I took a bottle of my grass tablets, thinking he needed vitamins. But he shook his head and said: "Physically, I'm all right. But I'm fed up." Fed up because of the corruption and selfishness of his own party. I took him grass; what he needed was grace! When I complimented another leader for the progress his land had made, he sadly shook his head and said, "We have reached bottom." Empty—all of them.

In the Belgian Congo, a revival is sweeping from village to village. [See *Christ Comes to the Congo*, November, 1957, page 75.] Large crowds of 2,000 or 3,000 gather to confess their sins all night, the next day, and through the next night. And the sins they confess! Witch doc-

tors confess they have deceived the people; members of a reform movement to keep the chiefs straight confess to a racket, looting the people. Again, all emptiness.

And when it comes to Communism, the toughest proposition of all, we soon will be facing the same disillusioned emptiness. At our Sat Tal *ashram* in India about 20 of the 100 present were ex-Communists. We have never had so many of the educated classes seeking Christ.

If the outer revival of old faiths is accompanied by a steady inner decay, the revival of nationalism also wears thin. After freedom comes, often disillusionment follows. The problems are not all solved, they are sometimes accentuated. It takes character to make freedom work.

This inner emptiness, often under a blasé exterior, is the outstanding thing in the world situation. It answers the question, "Are foreign missions through?" It resolves itself to this: "Is Christ through?" Is he a spent force? Can he fill that emptiness? Can he put meaning and fullness back into life?

THE answer is: Yes, Christ can, to the degree he is tried. We call him a Savior for he saves now from emptiness, from sin, and from meaninglessness. And as far as I can see, no one else can or does. As a Hindu put it to me: "There is a Moral Pivot in the world and the best life of East and West is more and more revolving about that Moral Pivot. That Moral Pivot is Christ."

If the inadequate and irrelevant motives for Christian missions have gone, or are going, the real motive remains: Christ.

But this puts a real challenge to the Christian missionary movement: Can it function vitally at this place of need—emptiness? To fulfill the outgrown motives was comparatively easy. This demands something. It demands a vital, contagious experience of Christ. Maybe we will have to go deeper before we can go further. This new emphasis may evangelize the evangelists. But the need for Christian missions was never so great as now. For this emptiness is endemic in the East—and, increasingly so, in the West.





## Methodism's Stake in the Newest State

THE FIRST ALASKANS may have migrated from Asia by boat or by walking a few miles across the frozen Bering Strait into a land that primitive Aleutian islanders termed "al-ay-ek-sha," meaning "The Great Land." It's a name modern Alaskans proudly adopt.

Our 49th state is truly a land of superlatives. One-fifth as large as the U.S., its rivers teem with fish, and mighty glaciers grind down forever to the sea. Warm Pacific currents bring moderate temperatures to coastal regions, while in the vast Yukon the long winter night is cold—up to the tingling stars.

Alaska's history has been largely one of exploitation by

transient seal hunters, fishermen, and lumbermen who wanted only to remove, not improve. But today, Americans see this land of nearly 250,000 permanent residents as a brand-new frontier where opportunities abound. Many Alaskans are confidently predicting a population of 1 million by 1975. No longer do we think of The Great Land as "Seward's Folly" or "Uncle Sam's Icebox."

The pages that follow tell how Methodism, under the Division of National Missions, is busily assessing work already done and moving ahead. Here is the Church's greatest social and religious challenge since the first circuit riders rode west of the Alleghenies.



## Land of Contrasts

ALASKA is a land where one finds new skyscrapers and native huts, the kayak and plane, railroads and old Indian trails. Its economy is based on fishing, lumber, agriculture, immense mineral wealth, gold, and a promising oil potential.

The Russians came to exploit Alaska as early as 1741. Missionaries of the Russian Orthodox Church first brought Christianity, and many of their onion-dome churches remain.

Purchased from Russia in 1867 for \$7.2 million—less than the cost of one atomic submarine—this is the richest and fastest-growing area under the American flag today.



*Blue lakes will mirror the campsites of more and more tourists called north over the Alaska Highway (see map, right).*

*In a land of many glaciers, the most photographed is Mendenhall's mighty river of blue-white ice.*





*Kennecott Copper ghost mill, abandoned in 1938, cascades down a hillside. It is visited mostly by tourists.*



*Modern dairy and truck farms now flourish in the fertile Matanuska Valley near Anchorage.*

*A smiling Eskimo girl symbolizes the old becoming the new.*



*Totem poles aren't idols. They're merely history books which remind Alaskan Indians of their heritage.*







*Hustling, dynamic Anchorage, Alaska's largest city, will be home for Methodism's newest university. With a climate similar to that of St. Paul, Minn., the area has a growing population of nearly 100,000, already boasts one of the world's busiest airports.*

*Picnicking Methodists gather on the site of the new university, which is now under construction on a 500-acre campus.*







*Spadework; a proud moment for President-elect Ebright and Bishop Grant.*

Methodism's Stake (continued)

## *Building for Tomorrow*

ALASKA Methodist University will open at Anchorage in the fall of 1960. Strategically situated in an accessible and fast-growing region, this Christian liberal-arts school expects a capacity enrollment from among the hundreds of boys and girls now of high-school age.

When the West was the U.S. frontier, the Church founded 11 colleges in territories. But because of distance and transportation problems, this is our first college founded in Alaska—although the Rev. J. H. Carr, our first missionary, arrived on Unga Island in 1886.

Until now, the University of Alaska, near Fairbanks, has been the territory's only institution of higher learning. In the past, many promising youth have left to seek better educational and job opportunities stateside.



*A 10-year-old dream came true in June, 1958, with the dedication of Alaska Methodist University after completion of a \$2 million fund drive.*





*Room to worship: While their church is being built, Methodists on thinly populated Kenai Peninsula hold a service out-of-doors, using a portable organ provided by a circuit-riding "mobile ministry."*



*With logs hewn from virgin forest, these boys bridge a stream near Eagle River Youth Camp.*



*In Alaska they're going modern fast. Here's an architect's sketch of a proposed new church.*

## *By Air, It's Next Door*

ONCE A TRIP TO ALASKA meant a 2,000-mile voyage by boat. Instead of weeks, Anchorage today is only a few hours from Seattle by air—closer in time than New York to Chicago by train. Because of the airplane and the Alaska (Alcan) Highway, our 49th state joins the Union in fact as well as by law.

When Methodist missionaries to Alaska began arriving in force around 1900, they preached in cabins, by rivers and lakes, in tents, and on hillsides. That hasn't changed much in many areas today. With usual "grit and grace," modern circuit riders go out by boat, jeep, and plane. Under leadership of Bishop A. Raymond Grant, of Portland, Ore., Methodist membership has jumped from 800 to 3,000 in 10 years, the number of churches from 8 to 26. Planned church construction for the immediate future is valued at \$1 million.



*Ketchikan's First Methodist Church has more than 450 members and is self-supporting. Our mission work began here 57 years ago.*





*An Eskimo woman is fashioning a skin parka at the Methodist Community Center in Nome. The Center, founded in 1913, ministers jointly to Eskimo and white populations.*



*Tuberculosis once afflicted 80 per cent of the native population. Today it is steadily being wiped out. Until recently the Church operated a TB sanatorium at Seward where patients, including many children (see above), were given both medical treatment and educational training.*

*"And Methodists come from miles around!" That's what always happens when a fellowship picnic is held in a homesteader's yard.*





## *Time Changes Many Things*



*Sunday school in the U.S.? Yes, but in a new state near the Arctic Circle!*



*At the Jesse Lee Home, this girl is learning how to become a useful citizen.*

*Snow-flecked mountains near Seward backdrop this Methodist haven for unwanted children.*

THE ALASKA of Dangerous Dan McGrew, celebrated in the late Robert W. Service's poem, is gone. Igloos and tents have given way to modern houses. Dog trains are rare. Planes with skis and pontoons, used as routinely as autos in the U.S., whisk Alaskans quickly over their vast country.

Methodist social service is keeping pace. One part of the program is child care, a concern of Methodist women as early as 1890. In a once wild and lawless land, hundreds of orphaned children—white "sourdough" and native alike—demanded more than food and clothing that could be shipped by boat.

To meet this need, the Jesse Lee Home and School was founded in the Aleutian Islands 68 years ago. Today it is operated near Seward as a project of the Women's Division of Christian Service. Typically, Alaska's state flag was designed by a boy at the home. He's one of hundreds who have left to become responsible and useful citizens in growing Alaska.





*A simple faith is tested, as a*

# Little Boy Meets God

By ALLEGRA McBIRNEY

OUR LITTLE BOY is beginning to know God. It is a great experience.

He is beginning to know about many things—about climbing over the play-yard fence, about making peanut-butter sandwiches, about riding a scooter, and about using a pair of pliers.

But he is not just beginning to know *about* God. He is beginning to *know* God.

To our little boy, God is very real—not a hypothesis, not a subject for debate, not even just a “supreme power.” He is a heavenly father and an earthly companion. They are always together. There are conversations with him in a small voice during play sometimes. They are about angels, and Sunday school, and the weather up in heaven, and if our dog, Eloise, might please have puppies in the spring.

This is not sacrilege. It is confidence. Our little boy has been taught to be reverent; he knows that God is great and God is holy. But he also knows that God is love. And this, to him, makes all the difference.

He knows what it is to be loved by his family—to an overflowing measure. And when he multiplies that love by the bigness and greatness and goodness of God, it comes out, to our little boy, a love that understands

all, is interested in everything, and withholds nothing.

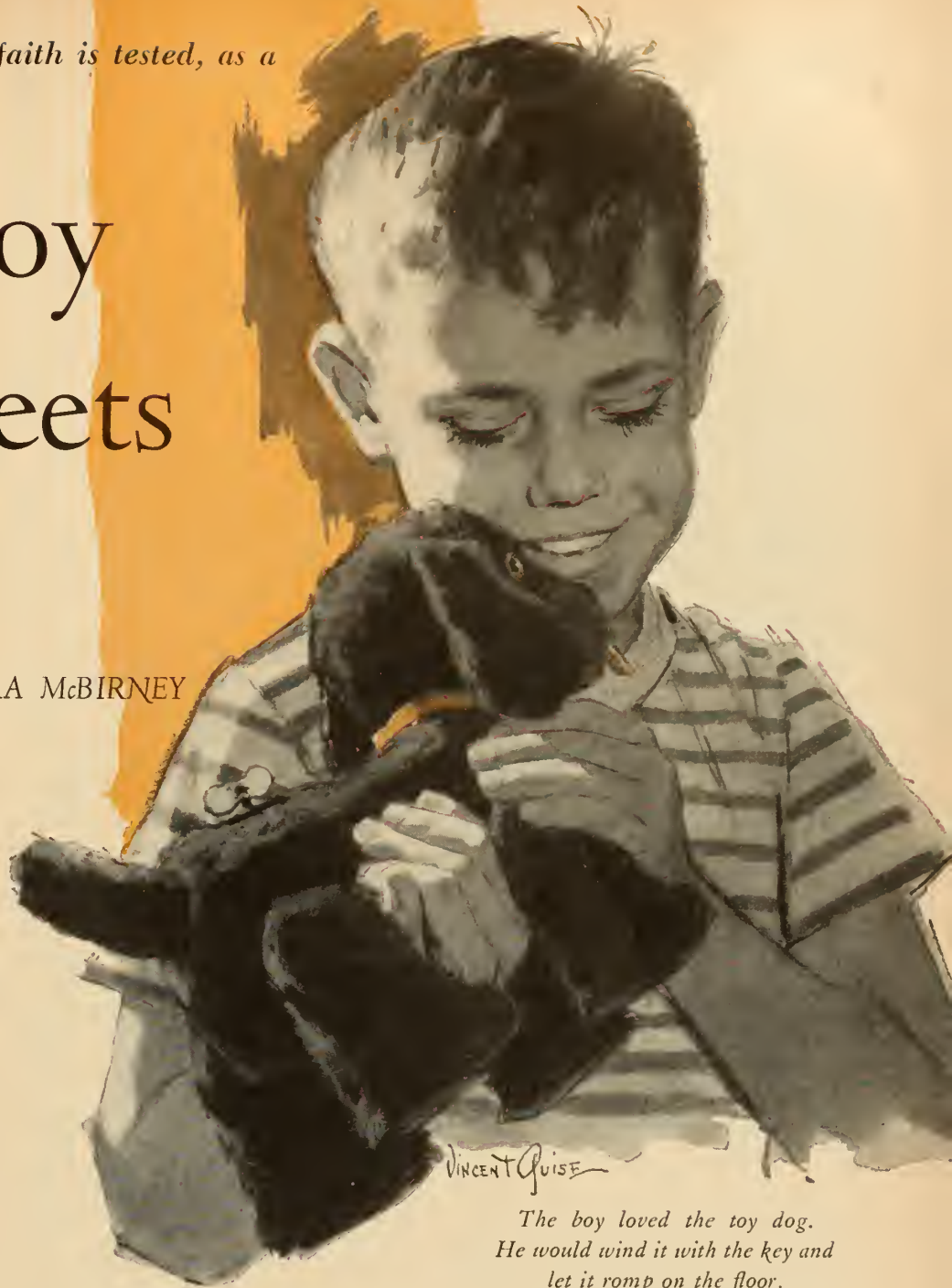
With all this love surrounding him, it is no wonder that our little boy worries about nothing. Last winter he lay ill with an acute infection which the doctors could neither explain nor cure. His father and I were almost frantic with anxiety and fear.

But our little boy was quietly talking it over with God. At a time when we should have been reassuring him,

he was reassuring us. He reported that God knew all about his illness and, because He loved us very much, He would make things right.

Soon the fever did subside and the doctors looked at us in amazement. But our little boy was not surprised.

So mightily does he trust that his every prayer will be fulfilled to the letter that last summer, when God saw fit to answer one of his petitions in a way different from that requested, our little boy's faith under-



*The boy loved the toy dog.  
He would wind it with the key and  
let it romp on the floor,  
barking and wagging its tail.  
But one day it was missing.*

# getting along Together

I had been ill for some time when a nine-year-old girl visited me shortly before Christmas. We talked about the approaching holiday and she asked me what I wanted for Christmas. I told her all I wanted was to receive a box containing a note telling me that I was going to get well.

On Christmas Eve we exchanged gifts, and in the box I opened was the following note: "Dear Bert: Don't worry, you are going to be all right. Love, Sandra"

—MRS. ROBERTA SCHEFFLER, Washington, N.J.

When my daughter's class drew names for the school Christmas party I remembered a similar affair years ago when a little boy was without a gift because someone had not brought one. I saw again the disappointment on that little boy's face.

When I purchased the gift for my child to take, I bought a second present which I sent to the teacher in case some child should be without one.

The day of the party, my little girl came home from school bright-eyed and happy. And with her she brought the extra gift I had sent. She was the one I had made happy!

—MRS. H. L. SMITH, Lansing, Mich.

Grandfather had a hotheaded neighbor who argued about everything. One day he said some dreadful things to Grandfather in front of me, then turned on his heel and went home.

Grandfather said, "Don't pay any attention to what he said. He is just unhappy and has to take it out on someone. He hasn't learned self-control."

"How can you say nice things about that old coot when he says such mean things to you?" I asked.

Grandfather smiled. "You know," he told me, "we both could be wrong!"

—MRS. WALTER O. SOHRE, St. Paul, Minn.

*Little tales for this column must be true—stories which brightened a day or lightened a heart. If yours is used, you will receive \$5. Sorry, contributions cannot be returned.—Eds.*

went some grave testing—and some growing, too.

It all began when he received a windup dog for his birthday. It was an appealing little animal with black-plush fur, red-felt tongue, and unparalleled vitality. At the twist of a key it would romp across the floor, wagging its tail and barking in such a delightful fashion that our little boy jumped up and down in ecstasy.

But one day the toy was missing. We looked everywhere. We asked everyone. And when we had exhausted our own resources, our little boy turned to God.

He prayed earnestly that God would let him know what happened to the little dog. And God replied as requested. He let him know exactly what had happened to it. But he did not bring it back.

In town-crier style a small neighbor made it known that the toy had been taken by another child, who remained unnamed. It was a difficult situation. I didn't want to investigate because I was afraid I might find out—and our neighbors were also our friends.

So, meanwhile, our little boy reworded his prayer: now that God had let him find out what had happened to the dog, would he please make the child who took it bring it back. This, his revised petition, was repeated every night for weeks. It became a matter far exceeding the toy's own importance.

And so, gradually, we felt the time had come to tell our little boy something about God which he did not know.

"God doesn't ever make people do anything," his father told him, "not even return a toy. He wants us to choose all by ourselves whether we want to do the right thing or the wrong thing. And if we love him, we'll choose the right thing."

"You know, God could make everybody do the right thing," his father continued. "He could bring all stolen things back and not let people get hurt."

Our little boy's expression suggested that this would be a fine idea.

"But then, you see, we wouldn't really be God's children—we'd be his windup toys. We wouldn't be doing good things out of love for him, but because he was 'winding us up' and making us act that way."

This was, indeed, a big lesson for so small a boy. We didn't know how much of it his little thoughts and little experiences could grasp, but we knew it would be a beginning—a beginning in learning why toy dogs and other happinesses are not always given us, however earnest our prayers.

Tonight, as our little boy knelt down for prayers, he worked his tight-folded hands between mine and spoke in a loud voice so no one, especially God, would miss a word.

"Dear Father, please, for Jesus' sake, bless Mommy . . ." he began.

And somehow, as always, I felt the very blessing he was requesting descend upon me. So in touch is our lamb with his Shepherd that he seems able to pray down a benediction that the most recognized saints could not surpass.

Our little boy is, indeed, beginning to know God.

And his father and mother—are just beginning to know God, too. We thought we knew him all along. The truth is, we were acquainted with his greatness—but never with his simplicity. We thought we trusted him—but never would we relinquish our anxieties. We understood that he loved us—but never did we feel that love until we saw it shine on and through our little boy.

"We're preparing him for the kingdom of heaven," his father and I used to think. But now as we grow with our little boy, gradually we realize the truth:

He is preparing us.

## READER'S CHOICE

This intimate story of a little boy's simple trust in God, and how his parents learned from it, was suggested by Mrs. Edith D. Betten, San Jose, Calif. It is reprinted here by permission from *Family Weekly*, a Sunday supplement for newspapers, where it appeared in the issue of April 22, 1956.

Now, what's your favorite story? Just send its title, author, and place of first publication to Reader's Choice Editor, *Together*, 740 N. Rush St., Chicago 11, Ill. If it's used, you'll receive \$25. But remember, please: just one nomination per letter.—Eds.



# Teens Together

By Richmond Barbour



Dr. Barbour: For each teen-ager's problem, careful study.

**Q** I'm 14 and I go steady with a boy of 20. He has a good job and wants to marry me. I know I am too young. He has been arrested for reckless driving many times and has a bad reputation. If I say, "no" to him, will I ever meet another boy who wants to marry me?—L.C.

**A** I'm sure you will. Better say, "no," and talk the whole thing over with your mother. In the future, go with younger boys.

**Q** I'm 18 and in love with a married man, 21. Formerly we were engaged. He tried to make me jealous by dating another girl. Then he married her and I felt awful. Last night he phoned me and said I'm the one he really loves. He wants me to wait while he gets a divorce, then marry him. I said, "no." I shouldn't break up his marriage, should I?—A.L.

**A** No. Go out with suitable boys. You'll find one who is a better bet.

**Q** I'll be in a debate soon. I'm expected to prove that teen-agers are worse now than they were when our folks were kids. Will you help me?—R.B.

**A** You'll have to discriminate between types of teen-agers. The percentage of rough, delinquent teen-agers has grown. They commit more serious crimes than the tough kids did when your folks were teen-agers. However, the majority of young people are as fine as any generation ever has been. Most teen-agers are at least as good as their folks were at the same age.

**Q** I'm 14, and for the first time I'm considering asking a girl for a date. Where can I learn about this dating jazz?—Q.I.

**A** Start with the Methodist leaflet, *Data for Dating*. Order it from the Department of the Christian Family, PO Box 871, Nashville 2, Tenn.

Then get E. M. Duvall's book, *The Art of Dating*, published by the Young World Press, 17 Washington Place, New York City 11.

**Q** I'm 17, and have a brother, five. My mother expects me to take my brother almost every place I go. My boy friend and I had to take him to a football game yesterday. We've taken him to picnics, too. Is that fair?—J.D.

**A** Probably it isn't. In most families teen-agers aren't expected to take little brothers along on dates.

**Q** I have a new brother-in-law. I guess he's all right, but he is too affectionate. I can't stand to have him kiss my cheek and pat me on the shoulder. Should I ask my mother to tell him how I feel? Or should I tell him myself?—C.S.

**A** Have your mother tell him. Probably she can explain things without hurting his feelings.

**Q** I'm the oldest of five boys. My parents pick on me. The others sweet talk them out of everything. I have to do more work than they do. Why do my parents play favorites?—P.O.

**A** They don't intend to. In nearly all families the oldest child has a more difficult time than the younger ones. Many parents expect too much from them. Talk with your parents about this. Ask them to discuss the work you do with the parents of other boys your age. Probably they'll see things in a new light.

**Q** I'm a girl of 19. I'm too shy to have friends. In all my life only one girl ever phoned me, and I dated a boy once. He didn't come back. I finished high school last June, and I've been dismissed from two jobs since. Now I'm afraid to leave my room. I have bad nightmares. Sometimes I feel I

am suffocating. My parents want me to see a psychiatrist. Must I? Or will I just die here?—H.N.

**A** Be sure to see a psychiatrist. He'll help you find ways to overcome some of your shyness and be happy.

**Q** I hate homework. My mother is a teacher. She said that you had written articles saying homework is a poor way to learn anything. I hope she's right! Is she?—M.K.

**A** Not quite. I've written articles urging teachers to have pupils do their assignments in class, under their supervision. School researchers have known for many years that supervised classroom study was more efficient than home study. However, class periods are short in most schools. Teachers' schedules are crowded. You'll continue to receive homework. Better get it done.

**Q** I'm a girl of 16, and I go with a senior, 17. He is student-body president, and gets A grades. He plans

# Looks at movies

By Harry C. Spencer

General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

## **Damn Yankees: Adult (+)**

This is a modernization in comedy and music of the Faust legend. A baseball fan (Tab Hunter) hates the New York Yankees so much he sells his soul to satan to become a young home run hitter for the Washington Senators. To do this he has to leave his wife, whom he loves dearly. When the Senators are about to win the pennant over the hated Yankees, Tab tries to cancel the satanic agreement and return to his wife and home. Satan does not want this soul to escape and sends Lola (Gwen Verdon), another lost soul, to tempt Tab. Songs from the popular stage musical are used in the film with full comedy effect.

## **Man of the West: Adult (—)**

This Western starring Gary Cooper is so full of sadistic cruelty it is hardly entertainment. Cooper, a reformed gunman, is entrusted with money to hire a schoolteacher, but loses it when his train is held up. Cooper, Julie London, and Arthur O'Connell are left behind when the train pulls out and are captured by Cooper's former outlaw gang. To protect Julie and to get back his gold, Cooper determines to kill the captors one by one. He does.

## **The Barbarian and the Geisha: Adult (+) Youth (+)**

The panoply of scenic beauty of the film, photographed in Japan, more than compensates for story line faults. John Wayne is an American consul general sent to Nippon after Perry's gunboats had persuaded her to sign a treaty granting diplomatic representation. Since the oriental rulers had no intention of honoring the treaty, Wayne's job involves patient waiting. The delay is made less unpleasant by Eiko Ando, a geisha, sent to his home to spy on him, but who develops a fondness for him. The film creates a new sympathy for the Japanese and a deeper understanding of their way of life.

## **Onionhead: Adult (—)**

This could have been a good, positive picture, because it deals with several significant wartime social and moral questions. It could have been a first-rate comedy, for the cast is headed by Andy Griffith, Felicia Farr, and Walter Matthau. But the producers mix the two dramatic forms without a clear-cut point of view, and the audience laughs at the wrong places. The story involves the romances of a college student, Andy, who enlists in the Coast Guard because his girl was flirting with another boy.

## **Tunnel of Love: Adult (—)**

Marital infidelity seems a laughing matter according to this somewhat cleaner version of the stage play by the same name. Doris Day and Richard Widmark are trying to adopt a baby, but the baby-ford interviewer gets a poor impression of Richard's qualifications as a father. This causes a quarrel between Doris and Richard; whereupon he invites the caseworker to dinner, gets drunk, and wakes up the next morning in a motel. Later the caseworker asks him for \$1,000 because she is going to have a baby. Months later the baby fold informs Doris and Richard there is a baby they can adopt. And so forth.

## **Blood of the Vampire: Everybody (—)**

Inept, gruesome story of a doctor, who was a vampire killed with a stake through his heart. He returns to life and runs a laboratory in a mental institution where he takes blood from patients for his personal experiments. A minus for everybody and we hope a deficit for the producer.

## **A Town Like Alice: Adult (+)**

For sheer tragedy there is nothing more pathetic than a group of refugee women with their children trudging along a muddy path in a torrential rain. That is the story in this film based on incidents in World War II in southeast Asia. For nearly six months they walked while one after another they die of starvation or disease. The photography is realistic and the acting is so good it seems to be documentary.

to become a minister. Unfortunately, he looks like my sister's husband. My sister divorced him because he was bad. My mother thinks I should find a boy friend who doesn't look like him. Is that a good reason?—L.L.

**A** Take your boy friend's grade cards home, and show them to your mother. Ask her to talk with some teachers and your minister about him. It isn't right to condemn him because he looks like someone else.

**Q** I'm 17 and on the football team. There's a college woman I like. She is 21, divorced, and a senior. She asked me to a dance. My dad says I'm too young to date her. Should I obey him?—J.S.

**A** Yes.

**Q** My Sunday-school teacher said I should ask my mother some questions about sex. I did, but my mother said she didn't want to answer them. Everything I've learned about sex has come from the gutter. Who should teach me?—H.A.

**A** Your mother and father, if they can. However, many parents are unable. That is why some public schools have sex-education courses. Get the Methodist booklet, *Sex Facts for Adolescents* from the Department of the Christian Family, PO Box 871, Nashville 2, Tenn. It will answer your questions.

**Q** Do parents want their teen-agers to lie to them? Sometimes when I tell my father the truth he thinks I'm lying. He even punishes me. Should a boy be punished for telling the truth?—J.K.

**A** Not for telling the truth. Keep on being honest. Your father will learn he can trust you. Parents don't want their teen-agers to lie.

●  
NEED GUIDANCE? Ask Dr. Barbour. An experienced counselor to teen-agers, he will suggest a way out of your difficulties and will keep your name and address confidential. Write him c/o TOGETHER, 740 N. Rush St., Chicago 11, Ill.—Eds.



# Light Unto My Path

WEEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

DECEMBER 21

*And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior."—Luke 1:46-47*

**D**URING my junior year at college, I really learned what the spirit of Christmas means. In my first two years, I spent all the money I had earned and saved toward my education. Now, as a junior, I had to borrow what I could not earn.

My sister, teaching school, was willing to lend me whatever I needed. In fact, it was her custom to send me \$100 and say, "See how long you can make it last."

When it came time to purchase a few Christmas gifts, it seemed foolish to borrow money to spend that way. So I did not give a single gift.

I do not recall that I ever received any more wonderful gifts than I did that year. My family and friends all knew the circumstances and gave me clothing, books, notebooks, and a typewriter. It was a thrill to open so many presents, but the deep joy that usually accompanies the opening of gifts was missing. I realized for the first time that the real joy of Christmas comes in giving, not in receiving.

In our text, Mary has discovered the joy of Christmas, even before that first Christmas Day. She has discovered that the joy in living comes from giving. She is so happy about having given herself to be an instrument of God's will that she cries out, "My soul magnifies the Lord, and my spirit rejoices



Delbert E. Jolley  
Fredonia, N.Y.



William E. Trice  
Baton Rouge, La.



S. Raymond Luthy  
Syracuse, N.Y.



Kermit Long  
Phoenix, Ariz.

in God my Savior." You, too, will discover the real joy of Christmas when the gifts you give are presented in love.

**Prayer:** Our Father God, we thank thee for the joy which Mary found in giving herself to be a servant of thine. Help us during this Christmas season to give our gifts in remembrance of thy Son, in whose name we pray. Amen.

—DELBERT E. JOLLEY

DECEMBER 28

*Simon Peter replied, "You are the Christ, the Son of the living God."—Matthew 16:16*

**WHAT DO YOU** know—for sure?" is a half-facetious, half-serious greeting of college students. Underneath lies a deep desire to know—for sure. Most of us know something of the same hunger.

Many of us know the answers to "What do I want?" and "How am I going to get it?" But we cannot answer clearly the question, "What do I believe?"

Something to affirm—for sure—is the deepest desire of our day. A vital faith depends upon a simple, clear-cut affirmation. Life is constructed around the positive pole and every man needs this sense of something eternally meaningful to believe in and live for.

What do you know—for sure—about Christ? Peter's final response to our Lord's insistence might well be called Christianity's Ten-Word Creed. Our similar affirmation will result in a powerful affection for Christ, which, in turn, will develop the passion of love that knows no limits.

From affirmation to affection to allegiance is the history of our spiritual journey. We cannot merely have an alliance with Christ for our mutual benefit; we must have an undying allegiance to him as the Son of the living God.

What do you know—for sure—about Christ? You may be religious and you may be devout and righteous, but unless you can answer with Peter you cannot be fully Christian. This revelation of truth which grows out of personal association with the Master comes in a wide variety of ways and in patterns as diverse as mankind itself, but it always demands an answer—for sure.

**Prayer:** Grant unto us in this New Year, O God, the personal experience of knowing—for sure—thy Son as our living Lord. Amen.

—WILLIAM E. TRICE

JANUARY 4

*And Jesus said to him, "If you can! All things are possible to him who believes."*

—Mark 9:23

**DISON**, in his belief in the application of heaven-sent electric currents to the uses of mankind, tried "impossible" ways in his search and finding of the possible. He held to his belief in the possible even when criticized.

God holds the possibilities for all things in his heart and hands. We are called upon by Christ to make the discovery and the application to our needs.

We are challenged to believe that the discovered ways of God will work in the most minute things as well as in the largest areas of life. They are actively at work in the invisible atom and in the reaches of space.

And all things within these realms can be utilized for the bane or blessing of God's children, for the curse or the cure of man in all his frailties and sins. God's reservoirs of goodness seem waiting for our belief in their utilization for man's good.

Jesus' words and life also inspire us to the belief and the application of it in those vital working ways of God, both in our personal lives and in that fellowship of all believers. His healing and redeeming powers at work in our lives are also for the salvation of the world and for the glory of his coming kingdom. When we cry out in our earnestness and anxiety for the redemption of others, as did this father to whom Jesus spoke, for a faith equal to the demands upon us, the response can well go far beyond our highest hopes. When we believe in God he somehow fills in the gaps of unbelief and reaches out beyond our limited goals. He leads the way.

**Prayer:** O Lord and Master of us all, we thank thee for the confidence which thou doth inspire so that we can face all experiences with a feeling of ultimate victory. With growing faith and humble devotion, we would be so completely committed to thee that

nothing will separate us from thy great love. Purify us and guide us in ways that will help us show our belief in our lives. Amen.

—S. RAYMOND LUTHY

JANUARY 11

*But he said, "What is impossible with men is possible with God."—Luke 18:27*

**ALL THINGS** are possible with God and those who put their trust in him.

The big question was asked of Jesus by a ruler: "What shall I do to inherit eternal life?" The Master reminded him of the commandments, which the ruler said he had kept. However, this man was rich. There is no sin in possessing money, but evidently this man's money was possessing him. Jesus told him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me."

The man declined. Here follow the disturbing words of Jesus, "For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Those who heard these words asked, "Then who can be saved?" They knew, as we know, that though we are not all wealthy we have areas of our lives not yet 100 per cent surrendered to the will of the Father. Our works are not good enough to assure us entrance into the Kingdom. Nor will they ever be. At this point Jesus says, "What is impossible with men is possible with God." Herein is our only salvation.

Man's need is great. God's love is greater still. The grace of God, which forgives the penitent, is his love in action. This is always poured out upon us, not according to our merit, but according to our need. God's grace is sufficient. But even this will not be forced upon us. Those who let Christ in and seek his forgiveness will be saved, not because of the good they do, but because of the eternal goodness and perfect love of the Father.

**Prayer:** God, our Father, grant us that deep assurance of thy strength that makes us more than we are. Enable us to visualize true greatness as spirit with Spirit is linked. Amen.

—KERMIT LONG



Barnabas takes

# Looks at New Books



Preacher's kid Ike Nies gets a "lift" from his dad.

NO one will ever accuse **Field Marshal the Viscount Bernard Law Montgomery**, of El Alamein fame, of hiding his light under a basket. Monty is a military man who believes in speaking his mind. He does just that in his new book, *The Memoirs of Field-Marshal Montgomery* (World, \$6). And plenty of chips go flying.

Here is a leader who has known the greats of his age; a man who has played a major role in writing the history of this and future ages. From service in India and Egypt in that long-ago era of peace, through two World Wars, and on into the cold war, Montgomery has been at the front. Here he tells you how he saw things—and why he was right in his decisions.

This is a book which is enjoyable from first word to last. But I got a special lift out of a note on the jacket: "Every word of the book was written in pencil in my own handwriting. Montgomery of Alamein, F.M."

From the opposite side, there's a new, fascinating view of World War II now in print. It's *Operation Sea Lion* (Oxford, \$7), **Ronald Wheatley's** factual account of Nazi Germany's plans to invade England after the collapse of France.

Here from the official records, you get an hour-by-hour close-up of the

German war machine as it girded its loins for the dangerous hop across the English Channel. You see disputes among commanders over landing sites, air cover, naval protection; you watch as troops are concentrated and dummy cover plans set up. And, most interesting of all, you see Hitler torn between two ambitions—to invade England and to conquer Russia. With the final decision to strike eastward, the invasion plan dies.

It would be hard to imagine a closer seat to an "almost" of history than this.

Ministers' babies aren't born with built-on halos. Instead they come equipped with all the mischief, curiosity, and irrepressibility of other youngsters—despite tsk-tsks and lifted eyebrows of parishioners.

Fortunately, the parsonage parents usually have an added measure of patience, wit, and understanding. Typical are Lee and Myrtie Nies, parents of **Grace Nies Fletcher**. Mrs. Fletcher's story of the trials, tribulations—and joys she and her brother Ike met head-on as they grew up in New England is warmly and tenderly told in *Preacher's Kids* (Dutton, \$3.75).

Methodists will remember Lee Nies as a pastor at Worcester and other Massachusetts cities and superintendent

of the Springfield District. Here we see him as a father who let his son hold on to his coattails when he was learning to skate, who would let his children get up at midnight for ice cream in the parsonage kitchen because he couldn't bear to have a treat without them.

*Preacher's Kids* is rich with anecdotes that are funny, poignant, and inspiring by turns. There is Grace, heart-broken because her best beau has asked her to lead the military ball with him and the *Discipline* won't let her dance. There is Ike taking his pet rats to a little girl's birthday party or using catnip to lure the family cat into creating havoc during a ladies' aid tea. There is Lee Nies in the parlor kneeling in prayer with an alcoholic. There is Myrtie playing cupid for a couple that had been "going steady" for years.

And always there is the joyousness, love, and sureness of faith that made being a "P.K." in this family a privilege indeed.

When our children were small Mrs. Barnabas didn't talk baby talk to them. "They might as well learn the language right in the first place," was her view.

But lions are different. I have often seen her at the zoo, cooing at a 2,000-pound king of the beasts. So when I



## Successors to the Circuit Riders

*The Methodist Theological Schools Association is to meet January 10, and that set us to pondering the divine pull that makes ministers out of ordinary men. Preachers' lives today are different from Wesley's and Asbury's, but the depth of their dedication is the same. In this issue Barnabas reviews Preacher's Kids, by a minister's daughter. One Mile From Trinity, by a preacher's wife, was reviewed November, 1958 [page 49]. Both are family-eye views of Methodist ministers. Here are books on the various ways five other men of God entered in his service.—EDS.*

*The Living of These Days, by Harry Emerson Fosdick (Harper, \$4), is the autobiography of a boy, similar to one you might know in the next block, who grew up to become one of the great preachers of our time and pastor of New York City's big Riverside Church. [Reviewed November, 1956, page 56.]*

*Shadow of the Almighty, The Life and Testament of Jim Elliot, by Elisabeth Elliot (Harper, \$3.75), tells of one of the five young missionaries killed in Ecuador by the savage Indians they sought to serve. Based on his journal and letters, this book by his wife, also a missionary, is eloquent and restrained.*

*Billy Graham, by Stanley High (McGraw-Hill, \$1.98), is the biography of the evangelist who has probably preached to more people face to face than any other minister of Christ. The author, incidentally, is the son of a Methodist preacher. [Reviewed November, 1956, page 64.]*

*Prison Is My Parish, by Park Tucker as told to George Burnham (Revell, \$2.95), describes the work of the chaplain of Atlanta Federal Penitentiary among some of the country's toughest criminals. This big preacher, who lost an arm in a coal-mining accident when he was a boy, has graduated nearly 2,000 prisoners from his Bible-study course.*

*A Testament of Faith, by G. Bromley Oxnam (Little, Brown, \$3), is a statement of the beliefs of a Methodist bishop. An excerpt from it appeared as a personal testimony in TOGETHER [February, 1958, page 10] under the title, I Believe in Man. It is a significant book that makes rewarding reading.*

brought home Alex Kerr's *No Bars Between* (Appleton-Century-Crofts, \$3.75) she promptly claimed it, and dinner was late that evening.

Kerr, who has a mixed lion and tiger circus act, follows the tradition of the great animal trainers—getting results with love and psychology. His book is an affectionate account of his experiences with animals he has known and loved—Nizam, the tiger who walked on a leash; Negus the lion tightrope artist; Rajah the circus lion who died of a broken heart when he was retired, and many others with remarkably human virtues and foibles. You'll enjoy meeting all of them.

Homer Croy is a writing fellow who handles phrases, facts, and figures as a circus juggler does baseballs—grinning as they are spinning. Latest proof is a biography about a U.S. marshal who helped bring law to Oklahoma. His name is Chris Madsen. The book is *Trigger Marshall* (Duell, Sloan and Pearce, \$4.50).

Madsen was a blue-eyed Dane who, after a five-year hitch with the French Foreign Legion, joined up with the U.S. Army just in time to help bury overlooked victims of Custer's debacle out in Montana in 1876. By a lugubrious slip-up, Madsen later discovered his own name on a heroic monument honoring the fallen. His protest to the War Department was spurned. Seems that records showed he had been killed and, says Croy with the whimsy that bubbles unsuppressed through the pages, "he would have to stay killed."

Croy's estimate of Chris Madsen is that he was "a greater peace officer than Wyatt Earp—greater by far." After a few rapt hours with *Trigger Marshal*, I'd agree!

---

## Time of Life

Years, in our youth, are endless;

Years, in old age, are slow.

But the constant riddle

Of years in the middle

Is, where on earth do they go?

—HAL CHADWICK

---

If you like your Western history firsthand, a hefty new volume titled *The Great West* (Coward-McCann, \$11.50) is for you. Its editor, Charles Neider, has assembled self-told accounts of the winning of the West from Coronado to Emerson Hough. They're split into three groups, Pathfinders, Heroes and Villains, and Ob-



# Last Minute Gift Suggestions...

## For Anyone on Your List

### Christmas

EDITED BY R. E. HAUGAN. An American annual of Christmas literature and art that features this year: The Christmas Gospel illustrated in full color; Lee Mero's picture story, "Memories Are A Part Of Christmas"; Yuletide in England, Sweden, and the Tyrol; The Salzburg Singers, with photographs; "People And Places In Nativity Narratives"; an article on the manner in which artists and sculptors have celebrated the birth of the Savior through the centuries; special music and poetry; and full color art inserts for framing. (AU)

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### Christmas Ideals

You will delight in the artistic presentation of old-fashioned Christmas ideals, thoughts, homey philosophy, neighborliness and inspiration found in this *Christmas Ideals* book. This wholesome and beautiful Christmas book helps you enjoy again the Christmas poems that you have known and loved; and includes carols of Christmas that you cherish. The full color art reproductions are lovely enough to frame. Anyone on your Christmas list will be proud of this 1958 edition of *Christmas Ideals*.

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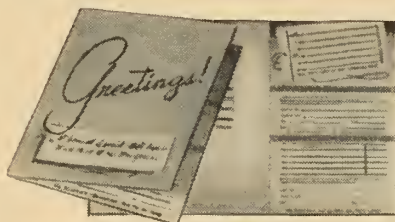


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# Song for the Ages

THE CHAPEL SERVICE had begun simply with a few preselected hymns. Now an adult leader was asking the group of teen-agers to pick one of their favorites. Immediately a hand shot up. "*The Old Rugged Cross*," the boy volunteered. There was a murmur of approval, and soon the familiar words and rhythmic melody filled the room.

Only a few of the boys were watching the frail, white-haired man who stood before them in a worn tweed overcoat. As they swung into the chorus, his softly lined face tightened and he reached for his handkerchief to dab at a tear. It was then an amateur photographer snapped the candid picture above—a picture of George Bennard, who more than 40 years before had written *The Old Rugged Cross*.

Only later, when he was introduced, did the boys learn who their speaker was. He had come because he knew these boys, confined behind barbed wire in a sheriff's detention center, needed Jesus Christ as friend and Savior. But he didn't preach. He just told them about his own troubled youth; how, at 15, he had gone to work in an Ohio coal mine to support his widowed mother and five sisters. He told how Christ had come into his life and had guided it ever since. It was a simple, conversational message, yet none of the boys stirred. Later the Protestant chaplain reported that as a direct result of the talk 37 of the 63 boys had come to him for counseling.

No doubt it had helped the Rev. George Bennard to be identified that day as author of the boys' favorite hymn, one which pollsters still report is America's favorite by a wide margin. But although he wrote this and more than 350 other sacred songs, Mr. Bennard always considered hymn writing secondary to

his ministry as a preacher-evangelist. "Saving souls is my greatest thrill," he used to say. "That hymn's just runner-up." For well over half a century he traveled America, preaching in all but two of the 48 states. It was a hard life, and the material rewards were few. But it was his way of serving his Master.

As a young man, George Bennard had joined the Salvation Army and later led a brigade which traveled throughout the Midwest. Not until 1913, when he was 40 and a Methodist minister, was he inspired to write his best-known hymn. As he later described the experience:

"I was studying about the cross, seeing it central in Christianity, when I remembered an old wooden cross I once had seen. The first 10 words suddenly came to me: 'On a hill far away stood an old rugged cross.' It must have been two weeks before I went back and finished it."

Though his hymn won international fame, George Bennard faithfully—and with little recognition—continued his itinerant ministry. He never really retired; he was past 80 when he accepted the opportunity to witness before the delinquent boys. He and his wife did, however, settle in a modest home in the Michigan hamlet of Ashton, near Reed City. In front of that dwelling, the Reed City Chamber of Commerce erected a rustic wooden cross which, much as a similar one had four decades earlier, inspired him to write his last hymn in 1956.

Last October, at 85, George Bennard was called to the heavenly "home far away" he described in song. But the simple cross in front of his last earthly home remains as a symbol of the hymn which extended the ministry of a humble, dedicated evangelist to all corners of the globe.

servers—all with generous samplings.

The part that should interest most TOGETHER readers is a letter written to William Clark (of Lewis and Clark fame) in 1827 by Jedediah Strong Smith. Young Smith was of New England stock, "a devout Methodist," and has a secure place in history as the first American to cross overland to California. Gradually scholars are bringing his career to light, and a Jedediah Smith Society has been formed at Methodist-related College of the Pacific, Stockton, Calif., to hasten the process.

I do confess that when I first saw the dust jacket of *The Day I Was Proudest to be an American* (Doubleday, \$3.95), into my mind flashed those wartime movies which end with the Stars and Stripes rippling before a glorious sunset. "Ho hum," I said to myself as I started to flip the pages.

Then I stopped—to read. There's little chest beating or backslapping here—just simple tales by or about Americans. Editor **Donald Robinson's** collection of 68 short articles reveals the pride, spirit, and humanity of Americans great and small, from movie stars, senators, and labor leaders to schoolteachers and a couple of army privates.

Why should we be proud of our country? Robinson answers well. With pleasant restraint, he unearthed not so much reasons as examples why each of us can be properly proud of being Americans.

Few comic strips in recent years have won fans as **Charles M. Schulz' Peanuts** has done. Schulz, an active Protestant layman who tithes, teaches Sunday school, and takes a leading part in his church's activities, has a magic touch: the mirror he holds up to the problems and frustrations of modern life reflects no hint of bitterness or defeat.

All this is by way of introduction to the fact that the fourth in his series of *Peanuts* books now has been published. It's *Snoopy* (Rinehart, \$1), and, of course, features the antics of the pooch who plays such a big role in the daily cartoon strips.

If you're already a *Peanuts* fan, this book is surely for you. If you're not, it probably will convert you.

Books hot from the crucible of experience often write themselves. But it takes a hand guided by soundness of purpose and mind to give a book that extra something that spells the difference between good and excellent. *Stride Toward Freedom* by **Martin Luther King, Jr.** (Harper, \$2.95) has more; it has, I believe, enough to become a Christian classic.

A Baptist minister in Montgomery,



CHOOSE FOR YOURSELF OR FAMILY THIS NEW YEAR

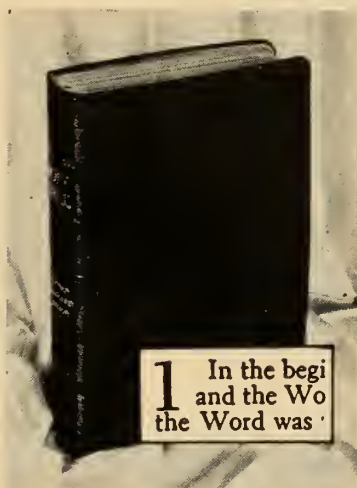
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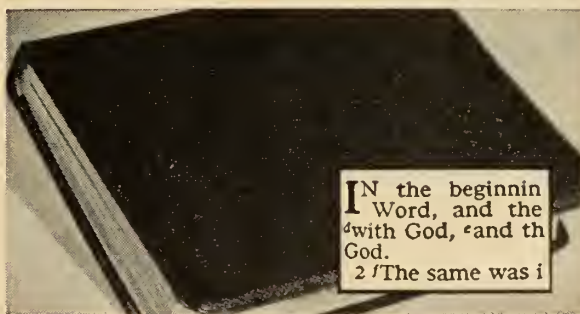
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Ala., Dr. King has become one of the strongest of the Negro leaders in the struggle for civil rights. And he is barely past 30.

In 1955 he led 50,000 "tired, poor and untutored" souls in a boycott of city busses in protest against segregated seating. His book is an account of that boycott and the people who walked to work and home again as much as 12 weary miles a day for more than a year.

George Bernard Shaw never published his one-act plays in a single volume. But now *Seven One-Act Plays* by the great Irish dramatist (Penguin, 65¢) appear in a paperback book along with the prefaces and introductions Shaw wrote for them.

Looked at one by one, these plays appear slight. Together, however, they give a quick impression of the range and versatility of Shaw's genius.

The collection will be particularly interesting to amateur performers who have the courage to tackle their Shavian rhythms and vitality of speech—and should make good reading-at-home material for families.

Users of words—and aren't we all?—will find an important new key to the rich resources of the English language in *The Comprehensive Word Guide* by Norman Lewis (Doubleday, \$5.95).

The *Word Guide* will help you even if you don't have a specific word in mind for which you need a synonym. It will even help you if you start with only the name of a subject or can think of only a single word connected with the subject. And, as if that weren't stretching things far enough, you can even start with a definition and find the word you're looking for to fit it!

Don't ask me how it accomplishes these seeming miracles. I can only say that they are the result of an ingenious arrangement of words in interrelated categories, plus an alphabetical index devised by the editor, who teaches vocabulary building at New York University.

In view of the quadrennial emphasis on education, many Methodists will be interested in a new paperback with a disturbing title—*Second-Rate Brains* (Doubleday, \$1.50).

This is a factual, sometimes frightening, report on the dilemma of American education by scientists, educators, and journalists. Their statements are expertly tied together by Kermit Lansner, general editor of *Newsweek*.

If you have been wondering if Russian scientists are super-robots . . . if we are educating for extinction . . . and what can be done about it, this is must reading. And Barnabas knows these questions have been wheeling

around in the minds of many *TOGETHER* readers, for articles in two recent issues [*Methodists Still Start Colleges*, October, page 24, and *Why Don't Methodists Have Parochial Schools?* November, page 30] have brought keen responses. Now here's another welcome exploration of our nation's pressing, vital educational problems.

The need to love is as basic as the need to eat. It is the outreach of self toward completion.

In *Man's First Love* (Doubleday, \$2.95) Methodist clergyman Ralph W. Sockman, known to millions through his Sunday sermons over NBC's *National Radio Pulpit*—and author of *Men to Match Our Missiles* [June, page 10]—writes for "those who are thoughtful enough to desire deeper reality in their love of God and richer content in their other loves."

Basing his study on the First Commandment, "You shall love the Lord your God with all your heart," . . . Dr. Sockman reminds his readers that man's first love is due his God, not his family, friends, or country, although these and other ties will be strengthened by his love of God.

He considers the Second Commandment, "You shall love your neighbor as yourself," as an integral part of the First, and he shows that we can learn to love our enemies through a genuine love of God.

—BARNABAS

## A Mother's New Year Prayer

O loving Savior, you who took  
The children on your knee,  
Hear now a mother's fervent prayer  
While bells ring merrily

And happy voices gaily greet  
The little newborn year.  
Hear first my prayer of gratitude  
For loved ones, near and dear,

And for the blessings granted us;  
And then, Lord, let me pray  
For guidance: make me wise and kind,  
And teach me, day by day,

To make this house more truly home,  
And help me to instill  
Faith in my children's trusting hearts—  
Desire to do your will.

And as the clock is striking twelve,  
Dear Lord, I ask again  
For peace for children, everywhere  
In this wide world. Amen.

—ROWENA CHENEY





**THE ENEMY CAMP**, by Jerome Weidman (Random House \$4.95).

Anti-Semitism is a subject that can be discussed forever and yet never be solved to the satisfaction of the majority. The truth seems to be that nobody can come up with a simple analysis or a satisfying solution. Only a small minority actually promotes this evil spirit and the vast majority is opposed to it. Yet, the relationship between Jew and Gentile remains forever a mystery and a puzzle. When a first-rate novelist deals with the subject intelligently and realistically, he is worth reading. This is a fine book.

At the center of the story there is a mixed marriage between a Jewish boy and a Gentile girl. Left to themselves, they could handle the problems, but from both sides there are pressures that have to be resisted. There is an anti-Gentilism as well as anti-Semitism. Out of the conflict there comes new light which ought to eliminate some of the darkness in the minds of both groups. This is the kind of interpretation which should do much good. At the same time, it is a story that will hold your attention from beginning to end. It is not primarily a propaganda novel, though it has something to say about our conflicts because it takes life seriously.

I put it at the top of the list this month because I wish that every Methodist would read it. The liberal Jew and the liberal Christian have a great deal in common religiously as well as culturally. Every time I turn to the Old Testament I thank God for this gifted, chosen people.

**THE WINE OF LIFE**, by Charles Gorham (Dial \$4.95).

This is a fictionalized account of the life of Balzac. As such, it does not go into any deep study of the writer's genius and art. It assumes these gifts and tells the story of his personal life. And brethren, what a story!

It is hard for Americans with their heritage of Puritanism to imagine a society like France at the time of Balzac. Marriage was a legal affair,

# Browsing in Fiction

*Gerald Kennedy*

BISHOP, LOS ANGELES AREA,  
THE METHODIST CHURCH

but love was usually extramarital and no one except an occasional husband ever became upset by the loose morals.

I suppose that genius is open to more temptations than the ordinary fellow. Certainly one of the tragic stories in human nature is the gifted man whose personal life becomes such a mess. Society often makes more allowance for its exceptional children, but the moral law shows no such generosity. So Balzac comes to a very sad ending and one cannot help but pity him. The great writing is one thing we shall appreciate but the author's moral failures will cause no rejoicing. Only God can judge men of genius but at least we can be sure they do not escape the wages of sin. In this, at least, they are just like ordinary folks.

**THE END OF THE ROAD**, by John Barth (Doubleday \$3.95).

This could belong properly in a case-study book of psychological problems. I had the feeling from the beginning to the end that it was an analytical approach toward an understanding of a member of the Beat Generation. I am not sure that the authorities in the field would agree that this man is representative of the "beatniks" we read so much about. But, at least, he represents the empty men who have lost their purpose.

The whole business begins when this young college graduate finds himself unable to move. (I once had an Official Board chairman like that.) He takes treatment from an unusual Negro doctor who is both a genius and a quack. As a part of his treatment he begins to teach at a small college and gets mixed up in the married life of one of his colleagues. I guess we just have to assume that there is a vast amount of emotional and spiritual sickness in this generation. Certainly, the things that people do as reflected in a book like this do not indicate either health or sanity. To me, it seems obvious that the crisis is spiritual and that the solution has to be religious.

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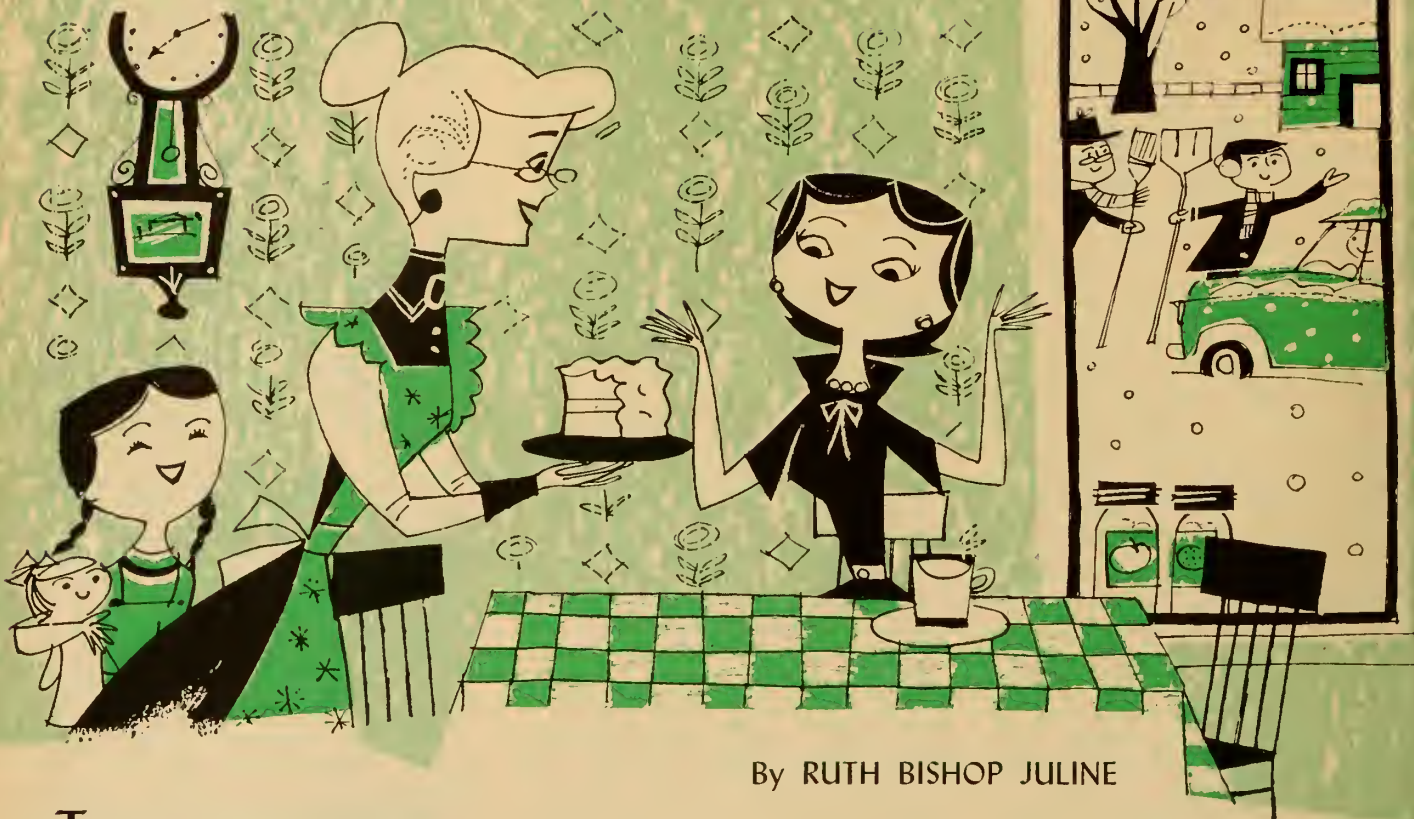
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# The Sunshine Cake



By RUTH BISHOP JULINE

THE DAY of the Food Bazaar had finally come. This was the day when the best cooks took their best foods to Bumble-bee Corners. They would take cakes and cookies, pies and rolls and doughnuts. Judges - would be there to cut and taste and decide which should win prizes.

Granny Peterson sighed happily as she thought of the prizes—lovely cookbooks filled with hundreds of recipes. Very early that morning, Granny had baked a Sunshine cake, fine and spongy and golden. Betsy Lou had helped with the icing. It was as white and fluffy as the snowdrifts outside the window.

Grampy Peterson and Beanie, Betsy Lou's big brother, came into the house. Their ears were red and cold looking and they were rubbing their hands.

"I do declare," said Grampy, "that was a bad storm last night. The snow is drifted knee deep in spots."

"How will we get Granny's beautiful cake to the bazaar?" asked Betsy Lou anxiously.

"Don't worry," said Beanie, "I'm sure our car will be able

to get through the snow." Just then, the sound of voices and a racing motor caused everyone to hurry to the door. In front of the house was a car, stuck in the snow. A man was trying to push it while the lady in the car kept the motor running.

"Come along, Beanie," said Grampy. "We'll shovel them out."

"Tell the lady to come in and warm herself," called Granny.

The snowbound lady came into the kitchen and Granny poured

her a cup of hot chocolate. She looked at her beautiful Sunshine cake. Should she cut it for her visitor?

Granny hesitated only a minute. She remembered that hospitality meant sharing what one had. So she cut a big piece from the golden cake and put it on a plate in front of the lady.

"It's Sunshine cake," Granny beamed. "I made it this very morning."

Outside, Grampy, Beanie, and the snowbound man shoveled and shoveled. At last the snow was cleared away and the snowbound man's car was able to move again. "Come on in and warm up a bit before you leave," said Grampy.

In the kitchen, Granny poured hot chocolate for everyone and gave each person a big piece of cake.

"This is extra-good cake," said the snowbound man as soon as he had taken a bite.

"Granny baked it for the bazaar," said Betsy Lou. "Only now..."

"Shh!" whispered Granny, putting a finger to her lips.

## Help Me to Remember

In the new year ahead, dear God, help me to remember that every time I share my toys or smile or say "thank you," or do something without being told—even things like hanging up my pajamas or drying dishes—then I make someone happy. Help me to remember, God, that even a child can make a happier world by the things he does. Amen.



Later, as the snowbound lady put on her coat, Granny wrapped up the last two pieces of Sunshine cake and handed them to the lady. "Please take these along," she said. "Then you'll have something to eat if you become snowbound again."

"Thank you," said the lady. "You've been very kind to us and I have enjoyed visiting with you. Now I do hope you'll come to the Food Bazaar this afternoon—we will be looking forward to seeing all of you there."

Granny and Grampy and Betsy Lou and Beanie did go to the bazaar that afternoon, even though they had nothing to take. "It will be just as much fun watching how happy other people are when they win prizes," said Granny.

The judging had already started when they arrived at the bazaar. Suddenly, Grampy gave a gasp of surprise. "Look," he whispered, "the snowbound lady and man—they're the judges!"

Just then the snowbound lady looked up at Granny and smiled.

By this time the snowbound man was giving a speech, thanking everyone for bringing her food to the bazaar. After that the prizes were handed out. Beanie and Betsy Lou felt very sad when cookbooks were handed to ladies all around Granny.

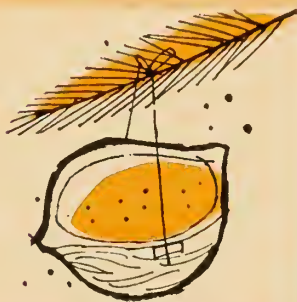
Then the snowbound man cleared his throat and said, "We have one more prize—and it is extra special. It is a silver cake plate. Now as you know, food can be beautiful and it can be good. It can also be shared. Sharing brings joy to others. We have with us today a lady who baked a Sunshine cake to bring to the bazaar. But she gave it away. The last two pieces of it are here on the table. To this lady—Granny Peterson—we give the last prize, a prize for a cake that was beautiful and good—especially because it was shared."

Granny Peterson dimpled and blushed, and her heart was thumping when she walked up to the judges' stand to get her prize.

"Thank you," she beamed. "Thank you so much!"

## Plan a Party--Just for Birds!

No matter where you live, your whole family can have fun planning a New Year's party—just for birds! After the decorations have been removed from your Christmas tree, ask Dad to put the tree up outside. Then fix some refreshments for hungry birds, put them on the tree, and watch the guests arrive. Here are some special recipes for bird desserts:

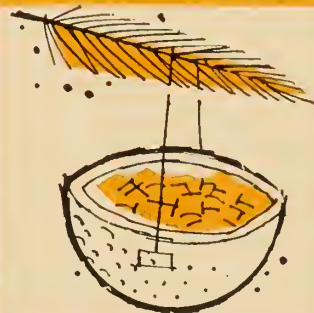


### Peanut Butter Delights

Fill empty walnut shells with peanut butter. Tape little string handles on the shells and hang the walnuts from the limbs of the birds' tree.

### Orange Basket Specials

Cut an orange in half. Scoop out the insides and eat. Add handles to the empty "baskets," fill with bread crumbs, and hang them on the tree.



### Pine Cone Favorites

Poke small bits of suet (beef fat) into pine cones. Then fasten the cones to branches of the tree or scatter them on the ground near the tree.

### Raisin-Corn Ribbons

String popcorn and raisins. Then drape the string on the tree. Do not salt or butter the popcorn. Try not to eat too much of the popcorn yourself!



*Looking for a hobby? Turn your imagination loose.  
These three Methodists have done just that;  
now read on to see what fun they've been having!*

# Hobbies, Unlimited!

MRS. WILLIAM A. CHURCH has a peculiar hobby for an 84-year-old. She likes to dress dolls. But there's a big difference between the way she does it and the way it might be done by the girls among her 25 (at last count) great-grandchildren. She's won national awards for the crocheted costumes in which she dresses dolls to illustrate well-known nursery rhymes and fairy tales.

Mrs. Church already was in her 70s and had won blue ribbons for crocheted tablecloths when she began looking for a new crocheting project. Her 3 daughters and 11 grandchildren had benefitted from her tablecloth skill. Why not pick something that would give extra-special pleasure to her great-grandchildren, too?

That's how the nursery-rhyme dolls began. Mrs. Church, who earlier had shifted from knitting to crocheting because it allowed more versatility, soon discovered doll costuming the greatest challenge of all. Each doll had to be fitted exactly with colorful clothing and accessories. But all her painstaking handwork was rewarded—her great-grandchildren were enthralled.

Mrs. Church first entered her dolls in competition six years ago at the Vigo County Fair near her Brazil, Ind., home. They took top honors there, first prize at the Indiana State Fair, and went on to place third in the National Crochet Contest. Since then, winning has become a habit. Her 1957 state-fair exhibit of Jack and the Beanstalk (pictured at right), Sleeping Beauty, and Beauty and the Beast captured the blue ribbon for toys. Last summer her entries in the same fair's contest for crocheted doll costumes won both first and third prizes.

Even now, having created several dozen miniature tableaux, this nimble-fingered hobbyist is busy making more. The most recent now are on special exhibit at the Swope Art Gallery in nearby Terre Haute. And Mrs. Church, an active Methodist for more than 70 years, still finds time to teach a women's Sunday-school class and participate in WSCS activities. Her secret? "Simple," she winks. "I never sit down idle."



*A crochet-clad Jack climbs his crocheted beanstalk to show Mrs. Church's prize-winning skill.*

*Chaplain Carpenter uses a map of Palestine to pinpoint the source of one of his soil samples.*



LAST YEAR a Navy chaplain stationed in Puerto Rico asked TOGETHER readers to contribute "a few tablespoons of earth" from "as many locations as possible" all over the world [see *Letters*, December, 1957, page 5].



Today, Lt. Cdr. Malcolm A. Carpenter is probably the only Navy man who never need fear being far from good, solid ground. He can take it right along with him! At last count, he had gathered soil and rock specimens from 232 separate geographic locations in 111 countries—plus every U.S. state and territory.

The idea hatched when Chaplain Carpenter was preparing a sermon about the catholicity of Christianity and its world-wide sharing of beliefs and experiences. He wondered why he couldn't gather samples of soil from every corner of the globe as material symbols of this spirit. Perhaps he could accumulate enough to fill two planters which were to go on either side of the altar at the Roosevelt Roads Naval Station's new chapel. This mixture of soil from many nations, supporting and nourishing beautiful flowers, would be symbolic of the universality of the Christian faith.

The big problem was getting the soil samples. But, thanks to TOGETHER readers and fellow chaplains (he also had asked their help in the Methodist chaplain's *Newsletter*), Mr. Carpenter soon was deluged.

"The first sample to reach us by mail," he recalls, "was some sandy loam from Texas. The sender felt sure that if any Texans were serving here they would feel much better knowing there was Texas soil about!"

Other samples poured in from all over the world. Dirt from the top of Mount Sinai (obtained by a helpful Navy officer who laboriously scaled the mountain especially to get it); sand and rock from Seabees in the Antarctic for Operation Deepfreeze; water and sand from the Euphrates River in the Middle East; earth from an Air Force base in Greenland, well inside the Arctic Circle; even soil from near the famed Taj Mahal, in India—these are among the carefully indexed items in Chaplain Carpenter's collection, believed to be one of the largest amateur accumulations of its kind in the world.

And the chaplain? Filling the planters was easy; now he's hunting *really* unusual samples. "It's dirty," he confides, "but altogether delightful!"

YOU COULD HARDLY call it a "model" train. The engine is one eighth full size, weighs 1,440 pounds, and runs on live steam supplied by a coal-burning boiler. And the eight cars it tows carry up to 20 passengers.

But one thing is clear: this unusual product of a home

workshop marks Walter S. Johnston as a true railroader at heart—even though he's a manufacturing-plant manager by profession. It's the culmination of a hobby interest that began years ago when this locomotive engineer's son first yearned to have a real whistle-tooting, smoke-belching locomotive. That dream has come true only in the past 15 years, during which he has built two live-steam engines—and, for the larger, more recent one, three gondola cars, three flat cars, a tank car, and a caboose. Soon he'll add four new boxcars.

The pride of the "Johnston Line" is the 12-foot locomotive and tender, an exact-scale replica (1½ inch per foot) of a New York Central Hudson-type engine. Mr. Johnston designed, manufactured, and assembled it almost entirely in his well-equipped basement shop. He needed technical knowledge of steam locomotive operation, machine design, pattern making, etc.—and plenty of patience, stretched over six years and roughly 3,000 man-hours. When the engine finally was completed, he excitedly fired it up right in his shop. Smoke and steam soon had him gasping for air, and big drops of condensation hung from the ceiling. But, says Mrs. Johnston, the look on his face when the engine worked was well worth the expense of redecorating!

The complete 10-section train is far too big for the usual back yard. So Mr. Johnston laid nearly a half mile of special 7½-inch track on a friend's Indiana farm. When summer comes, the train is moved 30 miles to the farm from its off-season "roundhouse"—the Johnston home in Blue Island, Ill.

Once it is on the tracks, Mr. Johnston dons overalls and an engineer's cap to fuel the tender with coal and water, fire up the boiler, oil running gear, and fill lubricators. Then, with a shriek of the whistle, a few huffs of black smoke, and a rush of live steam, the train is under way. Soon the click of wheels indicates 80 miles an hour—scale speed. The train brakes to descend a grade, rounds a curve, then climbs uphill with the sharp bark of its steam exhaust echoing across the fields.

Up front, astride the engine, Engineer Johnston again breathes the delicious lingering aroma of steam, valve oil, and coal smoke. Sure, he knows diesels are more powerful and more economical than an old-fashioned steam engine. But the Johnston Line is strictly for pleasure—and that's a dividend it pays every year!

—RICHARD C. UNDERWOOD

*It really runs on steam, this remarkable exact-scale train built by hobbyist Walter Johnston. That's Walt operating the engine.*





This feature is just too popular—  
we're swamped with requests. Please  
be patient if your listing is missing;  
we hope to be caught up soon!

# Name Your Hobby

**AMATEUR RADIO:** Albert M. Jackson (W70YE), 3519 S. L St., Tacoma 8, Wash.

**BOOKS:** Mrs. Melvin Newland, 3035 E. 18th St., National City, Calif. (old Cub and Boy Scout handbooks).

**CHES BY MAIL:** Donald A. Foster, Jr., 1821 Dalloz Rd., Forest Acres, Columbia, S.C.; Larry Travis, 305 W. Washington, Paris, Ill.

**CHURCH BULLETINS:** Mrs. G. E. Bonham, 314 Golconda St., Kingman, Ariz.

**COINS:** Doris Day, 8261 Allentown Rd., 5E, Washington 22, D.C.; Robert Churchill, 729 Greenlawn Rd., Ford City, Pa.

**COOKBOOKS:** Mrs. M. Lesch, Gucheen, Minn.

**CROCHETING:** Lillian Graves, 2267 S. 7th St., Camden 4, N.J.

**CROSSES:** Edward A. Illsche, Box 1843, Fort Myers, Fla.

**DANCING:** Yvonne Endo, 4307 Grove St., Oakland 9, Calif. (ballet, modern, Japanese).

**DOLLS:** Mrs. Bruce C. Beck, Box 272, Wilder, Ida. (antique pin-cushion); Mrs. Percy Opdyke, RD 1, Washington, N.J. (and clowns, making them).

**GENEALOGY:** Mrs. Samuel C. Veazie, Havelock, Iowa (Veazie, Vesey, Veasey, Vaezey, Viggers, Brownbridge, Woodard, Hurlbut); Mrs. Helen F. Foresythe, R. 1, Bells Hwy., Jackson, Tenn. (Oxley, Combs, Miller, Davidson, Blanchard, Foresythe, Carter, Crawford, Guest); Charles B. Edwards, 6 Rosewood Circle, North Syracuse, N.Y. (Edwards, Longstreet, Heaton, McCoy, Burrier, Martin, Pratt, Polley, Gerard, Brown, Welchance); Earl M. Perry, Wise, Va. (Meade, Perry, Yontz, Peary, Peery); Mrs. Robert M. Templeton, Jr., 304 E. 7th, Dewey, Okla. (Van Gundy, Knott, Bronk, Best, Lopp, Wisdom); Mrs. O. K. Evenson, 145 N. Ashland, Green Bay, Wis. (Rapple, Martin, Chapin, Shaw, Palmer).

Alan Mumbrue, 313 S. Brown St., Paw Paw, Mich. (Mumbrue, Jones, Van Anderpin, George, Sikes, Sykes, Hurlbut); William Rusler Smith, 4731 Procter St., Port Arthur, Tex. (Smith, Rusler, Rusler, Temple, Crane, Brooks, Oates, Miller, Cubbison, Barrick, Kirchofer); Mrs. Gladys Crutchfield Ferguson, Box 163, Zwolle, La. (Crutchfield, Gunn, Ferguson, De Jarnette, Montgomery, Wilson, Matlock, Blaine, Richeson); Mrs. Vernon Paysinger, 1909 E. Barton, West Memphis, Ark. (Whitten, Hopkins); Mrs. John Gorsica, Jr., Box 30, Beckley, W. Va. (Bruster, Brewster); Mrs. Lloyd Kiser, Genesee, Pa. (Lincoln, Benton); Mrs. Lowell D. Dorsey, 1133 E. Sandusky St., Findlay, Ohio (Dorsey, Bryan, Nelson, Dunlap, Gilbert, Debout, Pipes, Haden, Bauer, Bower, Bowers).

**HANDKERCHIEFS:** Lyda E. Potter, R. 1, Box 335, Ridgefield, Wash. (state); Mrs. M. E. Rogers, 1934 W. 35th St., Chicago 9, Ill. (state maps).

**PENNANTS:** Neil Wood, 302 N. Main St., Towanda, Pa.

**PHONOGRAPH RECORDS:** Von M. Smith, Box 415, Fayette, Ohio; Randy Prather, 1810 Pearl St., Covington, Ky. (modern jazz); G. K. Singh, 555 Majith Mandi, Amritsar, India (long-playing classical, rock and roll).

**PITCHERS:** Mrs. H. L. Woodford, Box 162, Sergeant Bluff, Iowa.

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Julia White, 1157 E. 4th, Pomona, Calif.; Doug Cisney, 1354 Pennsylvania Ave., Tyrone, Pa.; Max Lyles, 1010 Sycamore St., Carrollton, Ky.; Mrs. Edith Shively, 6249 King Ave., Bell, Calif. (state maps); Lee Anne Frazier, 120 SW 5th, Newton, Kan.; Patsy Hanston, Piney Flats, Tenn. (state maps, capitals); Merlyn H. Meyer, Strawberry Point, Iowa; Pencelia Dakan, 104 Smith St., Bridgeport, W. Va. (bridges); Sharon White, RR 1, Decatur, Ill.; Mrs. Eugen Olson, 247 6th Ave. N., South St. Paul, Minn. (churches); Barbara Weideman, School of Nursing, Methodist Episcopal Hospital, Broad and Wolf Sts., Philadelphia 48, Pa.; Barbara Klousia, R. 2, Goldfield, Iowa.

**RUGMAKING:** Mrs. Wesley Rohrer, Sr., 642 Elklund Lane, Johnstown, Pa. (braided); Jeannette M. Algarva, Box 535, Inspiration Point, Susanville, Calif. (hooked and braided).

**SALT & PEPPERS:** Mrs. John Hildebrandt, Box 74, Whitewater, Kan.; Nancy White, RR 1, Decatur, Ill.

**SCIENCE:** Tommy Gerald, 312 California Ave., Leland, Miss.

**SCRAPBOOKS:** Charles E. Shaver, 972 Broadway, Watervliet, N.Y. (of church history).

**SHAVING MUGS:** Michael D. Tozzi, 6 Berrel Ave., Trenton 9, N.J.

**STAMPS:** Kenton S. Marlin, 551 Grant St., Gary, Ind.; Mary L. Hobbs, R. 2, Box 486, Annandale, Va.; Charles F. Phillips, Jr., 36 Dana St., Cambridge 38, Mass.; Robert Dasse, 20 Capitol Ave., Meriden, Conn.

**TATTING:** Mrs. Jewel Gault, Box 281, Monitor, Wash.

**TOOTHPICK HOLDERS:** Mrs. Wilbur Matusick, 307 D Ave. W., Oskaloosa, Iowa.



"Now here's one my kids  
have trouble beating me at!"

**WEAPONS:** Rev. Ellis E. Pierce, Box 226, Lisle, N.Y. (antique, especially swords, daggers).

**PEN PALS** (open to age 18): Florence M. Ramsey (14), 4411 Cleveland Ave. S., Canton 7, Ohio; Betty Schulz (14), 6576 River Rd., Cincinnati 33, Ohio; Marie DeLand (13), RD 4, Box 135, Erie, Pa.; Pat Hardy (15), 204 W. 6th Ave., Baltimore 25, Md.; Joan McGehee (14), 106 Townsend Ave., Baltimore 25, Md.; Sharon Gifford (15), RR 2, Plum City, Wis.; Mary Ann Lloyd (15), 9208 Sheridan St., Greenwood Forest, Seabrook, Md.; Eione E. Essig (13), RR 1, Box 70, Sanborn, Minn.; Marilyn Gudmundson (17), RFD 2, Ivanhoe, Minn.; Diana Schwarzkopf (12), Clear Lake, Minn.

Judy Miller (14), 709 E. Butler St., Manchester, Iowa; Mary Hutchison (14), Prospect St., Manchester, Iowa; Marge Hemphill (16), 2926 7th Ave. E., Hibbing, Minn.; Jane Hopson (17), 3004 Charter Oak Rd., South Ft. Mitchell, Ky.; Louise Hall (13), 11028 Little Dr., St. Louis 23, Mo.; Nita Warden (15), 1824 Virginia Ave., Bluefield, Va.; Barbara Weideman (18), School of Nursing, Methodist Episcopal Hospital, Broad and Wolf Sts., Philadelphia 48, Pa.; Sally Jacobson (13), 316 S. Main St., Paulina, Iowa; Betty Vancie (15), Box 128, Yelm, Wash.; Gail Powell (12), 164 6th Ave., North Troy, N.Y.

Virginia Halter (11), Waldo, Wis.; David (7), Samuel (8), Janet (10), Shirley (12), Wayne (13), and Eleanor (14) Smale, RR 1, Box 347, Elkhorn, Wis.; Marilyn Strid (10), Box 130, Delmont, S.D.; Mike Miller (17), 432 S. 9th St., Miamisburg, Ohio; Patsy Hanston (16), Piney Flats, Tenn.; Bill Wright (13), 2415 Rochelle Ave., Monrovia, Calif.; Janet Harris (14), R. 1, Gordon, Neb.; Joanne Whitaker (13), Box 22, Middle Falls, N.Y.; Joan Winston (14), Box 274, Rio Linda, Calif.; Harlene Hutchinson (14), 101 Nimitz St., Del Paso Heights, Calif.; Diane Hostetler (16), Lagro, Ind. Roger Cantrell (15), Box 1024, Elm Mott, Tex.; Sally (8) and Mary (11) Evans, R. 1, Flint, Tex.; Lou Ellen Dukes (12), RD 1, Pandora, Ohio.

Lura Beckwith (12), Malvern, Iowa; Alice James (11), 3515 Barcelona, Tampa 9, Fla.; Joyce Bearden (15), 20 Queen's Park W., Port of Spain, Trinidad, BWI; Tommy Gerald (10), 312 California Ave., Leland, Miss.; Jurettia Gibson (11), Box 344, Edcouch, Tex.; Nancy Ferguson (14), Woodland Rd., Ingomar, Pa.; Nancy Jo Gunlack (17), Box 221, Fairmont, Neb.; Steven (10) and Pamela (12) Fortner, 100 E. Sunset Dr., Mayfield, Ky.; Barbara Jean La Tour (14), 221 W. Anoka St., Duluth 3, Minn.; Judy DeVasure (11), R. 1, Box 95, Tekamah, Neb.

Sharon Gunsolley (13), 1019 Main St., Plattsmouth, Neb.; Christy McInturf (15), R. 2, Kimberly, Ida.; Linda Strawn (13), Box 7, Centerburg, Ohio; Karen (10) and Sharon (13) Tesch, RR 2, Henderson, Minn.; Marilyn Maxwell (14), 1341 S. Jackson, Denver 10, Colo.; Jane Rook (17), Spencer, Ohio; Phyllis Jones (12), Kirksey, Ky.; Dave McAllister (12), 4016 Brown St., Anderson, Ind.; Lynn Groves (13), Box 116, Farmington, Calif.; Carol Greer (14), Box 58, Princeton, Fla.

Helen Kay McCollon (12), R. 2, Murray, Ky.; Barry Simmons (10), 740 Virginia Terrace, Santa Paula, Calif.; Mary Richard Vester (14), Box 217, Spring Hope, N.C.; Lucille Shores (13), R. 1, Box 82, Ulster, Pa.; Pat Greer (11), Box 58, Princeton, Fla.; Roberta Zufall (13), Box 117, Monitor, Wash.; Jean Dillon (15), 14561 Auburndale Ave., Livonia, Mich.; Claire Smith (14), 625 S. 1st St., Pulaski, Tenn.; Diane (12) and Susanne (12) Friderici, 228 W. Central Ave., Camden, Ohio.

Linda Hutchins (12), Box 183, Snoqualmie, Wash.; Fred Ranney (9), Alberton, Mont.; Connie Rancourt (12), Box 188, Alberton, Mont.; Charlotte Salminen (12), 725 Missoula Ave., Butte, Mont.; Doris Ranney (14), Alberton, Mont.; Stephen L. Hartsock (9), RD 1, Duncansville, Pa.; Christi Kellner (9), 413 N. Thomas, Fremont, Neb.; Linda Marvel (14), R. 1A, Dufur, Ore.; Verlynn Tobie (15), Box 162, Dufur, Ore.; Karen Guge (15), 659 Walnut Ave., Elgin 111; Margaret (11), Colleen (13), and Collette (13) Stacey, Spencer, S.C.



*Typical of Wesley Foundation choirs in scores  
of U.S. colleges, this group puts Christian service into*

# *Melody and Mileage*

EVERY YEAR for the last 10 years, when the promise of Easter comes to the land, a student choir from the Wesley Foundation at Ohio University takes the road out of Athens. Once again this year these boys and girls will devote spring vacations to proclaiming in music the immortal story of the Resurrection. This picture story of last year's tour was developed by an alumnus, John Alter, Jr.

Such choirs are integral parts of many of the 162 Wesley Foundations in U.S. colleges and universities. Organized and directed by students, they afford thousands of young people a chance to grow in Christian



*Up and down the  
state and over into  
West Virginia,  
Ohio University's  
55-voice choir visited  
schools and churches,  
gave nine concerts  
in five days on  
one tour.*

## Merrily the time and the miles roll away...



*Piling into eight private automobiles and a station wagon, the student-choir members chip in to buy gasoline, pack box lunches of sandwiches and deviled eggs, help to load and unload 55 robes hauled in the rear of the station wagon.*

leadership and musical competence.

Choir trips can be fun, as these pictures show. But they are only a part of Methodism's over-all Wesley Foundation program, which is training thousands of students for future service in our church.

In Athens, the Wesley choir serves once a month at both Sunday-morning services of the First Methodist Church. It frequently contributes, too, to campus religious programs for Ohio University's 7,000 students. The Rev. J. G. Koontz, pastor, says the 250 members of Wesley Foundation at Ohio make up "an invaluable part of our church program, in addition to providing a splendid choir."



*If you're traveling on a shoestring, you are fortunate to be able to sing for your supper, lunch, and breakfast, too. That is exactly what happened—with results pleasing to all concerned.*

*Colored baby chicks in a crowded store halt three girls who take advantage of free time to shop in Huntington, W.Va. While there, the singers appeared on a special pre-Easter television program.*







*When college girls get together anywhere, on tour or in dormitories, a midnight session is in order. That's what is going on here as some of the singers prepare for bed.*

*Divided into small groups, the students spend each night in a different home as guests of Methodist families. Despite the busy schedule, most manage with little sleep.*



*A church bench is no bed of roses, but it provides sweet repose between performances for this Wesley singer, who vows he'll hit the hay earlier tonight. Yes, he made the same vow last night!*

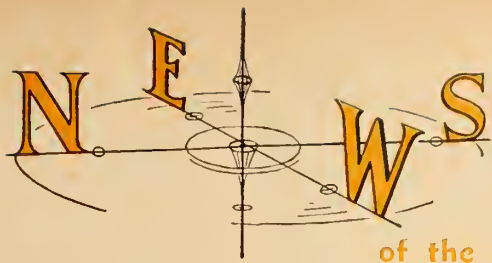
...to a sunrise service, trail's end.

*Praying together before each performance, the students express the real purpose of their organization and the reason for their annual pre-Easter tour. "We are here," says*

*their director, Burdette Smythe, "to present Christ's life and the ideals of Christian living in music . . . to live as nearly as possible the life of Him whose praises we sing."*







of the world parish

## WANTED: WAY TO END HATE BOMBINGS

A sudden outbreak of bombings and threats leveled at synagogues, churches, and schools is causing concern among church and government leaders.

Protestants and Catholics have joined Jews in deploring the attacks on synagogues, the hardest hit targets. Bombing of the Reform Jewish Temple in Atlanta, Ga., causing \$200,000 damage, set off an outbreak of anti-Semitic incidents in Peoria, Ill., Brooklyn, Minneapolis, Morristown, N.J., and elsewhere. Attacks on churches and schools followed, including a bomb threat that caused cancellation of a Sunday worship service at Trinity Methodist Church, Miami.

An Atlanta Methodist pastor, Dr. Dow Kirkpatrick of St. Mark Church, said, "There is no neutral ground in days like these. Either we daily foster a climate which makes acts of violence possible, or we choose to be known as men of love and brotherhood."

Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews, condemned the Atlanta attack as "as much an affront to Protestants and Catholics as to Jews."

A Jehovah's Witnesses' meeting place in Boston suffered a hand-grenade blast. New York's famed St. Patrick's Cathedral (Roman Catholic) was searched twice in one day after bomb warnings. A similar warning caused cancellation of a service at a Unitarian church in Arlington, Va., where a rabbi was scheduled to speak.

The situation prompted syndicated columnist Inez Robb to ask who will be next: "Baptists? Vegetarians? Persons with freckles?" And President Eisenhower said the violence must horrify all freedom-loving Americans.

FBI Director J. Edgar Hoover announced a series of conferences to acquaint state and local authorities with the availability of federal services. Meanwhile, Justice and Post Office Department leaders discussed means to combat a new flurry of "hate" publications.

Governors are acting, too. Gov. Dennis J. Roberts proclaimed Emergency Brotherhood Week in Rhode Island, and Gov. Orville Freeman called for a Bricks for Brotherhood drive in Minnesota in which school children

would give soft-drink money to "buy bricks" for a Clinton, Tenn., school destroyed by terrorists.

Gov. Theodore R. McKeldin of Maryland described the synagogue dynamiteings as "a sort of left-handed tribute to Judaism's rising importance."

### Oldsters Want Activity

"Older persons don't want to live 'where it's peaceful in the country,'" Dr. John V. Madison, superintendent of Jenkins Memorial Home, declared at services formally opening the new home for retired persons in the heart of Watertown, S.D. He points out that the home is within two blocks of churches, stores, the high school, courthouse, auditorium, and post office.

The Methodist Board of Hospitals and Homes also feels accessibility to centers of activity is important for aging persons. All 84 Board-related homes for older persons are either in such centers or near transportation to them, officials report.

### Favor Taxes on Schools

Tax exemption for parochial and private schools below college level is being hit by Dr. Tully C. Knoles, College of the Pacific chancellor. He says exemption is a subsidy; he favors reimposing property taxes.

More than 90 per cent of the schools that would be affected are Catholic, he explains.

The American Lutheran Church, at its convention in San Antonio, Tex., also has gone on record opposing tax support for parochial schools. [See *Why Don't Methodists Have Parochial Schools?* November, 1958, page 30.]

### Japan's 'Lost Generation'

Christians now are tackling a big job. They're trying to reach Japanese youths, who are seeking deeper meaning for their lives while engulfed in secular ideologies.

Dr. Gerald B. Harvey, field consultant for the Joint Committee on Christian Education in Foreign Fields, recently returned from Asia with a report that the greatest threat to Japanese youths is not knowing what to believe. Other travelers have made similar findings.

Japanese young people, Dr. Harvey said, are confronted with situations that confuse them to the point of "lostness": A decline of significance in Buddhism and Shintoism, a competitive economic system that leaves little place for spiritual values, exposure to Western materialism, and near worship of science.

One focal spot for youth work is a Christian student center in a university community in Toyko. It is directed by Methodist missionaries David and Betty Swain and a young Japanese pastor.

### New Ohio Wesleyan President

New president of Ohio Wesleyan University is Dr. David A. Lockmiller, president of the University of Chattanooga since 1942. He succeeds Dr. Arthur S. Flemming, now U.S. Secretary of Health, Education, and Welfare.



Dr. Lockmiller

Dr. Lockmiller, an active Methodist, is the 10th president of the 116-year-old Methodist-related school in Delaware, Ohio. He holds degrees from Emory and Cumberland Universities and the University of North Carolina. He practiced law five years before entering the field of higher education.

His travels have included visits to universities in Europe, Asia, and Africa. Last summer he toured schools in South Africa. In 1953 he represented the State Department on visits to universities in Japan, Hong Kong, Formosa, Thailand, and India.

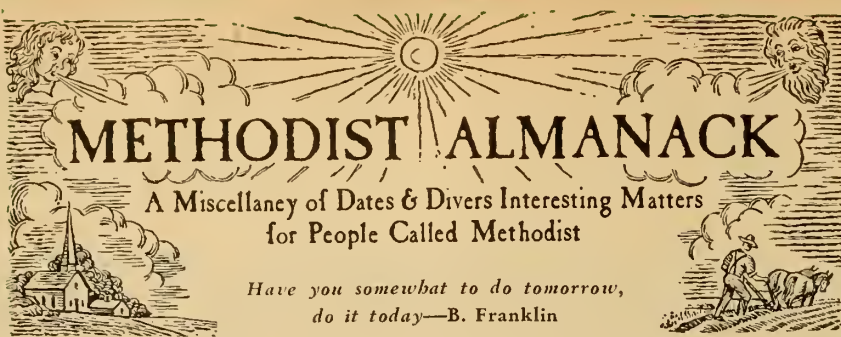
### January: Big Month for Boards

Four major Methodist boards will hold annual meetings in January. Facing members will be thorny business matters, plus some colorful special events:

**Board of Missions** will convene at scenic Buck Hill Falls, in Pennsylvania's Pocono Mountains, January 9-24. Some 700 are expected to attend separate sessions of the Division of World Missions, Division of National Missions, and Woman's Division of Christian Service, plus joint meetings. A climax will be the commissioning of missionaries in a formal evening service.

**Board of Education** will have its business sessions in Kansas City, Mo., January 12-14. Some major problems of higher education will be thrashed out at a preceding meeting (January 8-10) of the Commission on Christian Higher Education and the National Association of Methodist Schools and Colleges. Col-





JANUARY hath XXXI days

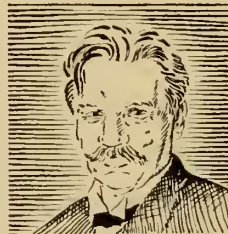
1st Month

The year is going, let him go;

Ring out the false, ring in the true—Tennyson

- 1 Th Ireland united with G.B., 1801
- 2 Fr Garnet is January's birthstone
- 3 Sa *A good wife makes a good husband*
- 4 S Covenant Sunday
- 5 M George Washington Carver d. 1943
- 6 Tu Put on your '59 license plates
- 7 W Ike agrees to run, 1952
- 8 Th Woodhouse Grove School opens in England for Methodist "PKs," 1812
- 9 Fr MacArthur back in Philippines, 1945
- 10 Sa Kansas City is host to conf. Methodist Theological Schools Assoc.
- 11 S Buffalo Bill (Wm. F. Cody) d. 1917
- 12 M *Everyone thinks his sack heaviest*
- 13 Tu Thos. Jefferson, et al., draw up Virginia religious liberty law, 1777
- 14 W Albert Schweitzer is 84 today
- 15 Th Donkey made Dem. party symbol, 1870
- 16 Fr Civil Service Act adopted, 1883
- 17 Sa Benj. Franklin b. 1706
- 18 S Publish Tyndale's "Pentateuch," 1530
- 19 M Bishop Coke arrives Jamaica, 1789
- 20 Tu *Too much humility is a pride*
- 21 W Confed. Gen. Jackson b. 1824 "See, there is Jackson, standing like a stone-wall."
- 22 Th Francis Bacon b. 1561
- 23 Fr Fletcher Christian scuttles Bounty at Pitcairn. Found in 1957
- 24 Sa N. Y. Yankees sold for \$3 million, 1945
- 25 S World Service Sunday
- 26 M *A day holds more than 24 hours*
- 27 Tu Methodist Board of Hospitals and Homes annual meeting St. Louis
- 28 W Sir Francis Drake d. 1596
- 29 Th Wm. McKinley, 25th president, b. 1843  
He was a Methodist
- 30 Fr Gandhi killed in Delhi, 1948
- 31 Sa 1st U.S. satellite in orbit, 1957  
425½ sec. to critical 300-mile altitude

■ "And the covenant which I have made on earth, let it be ratified in heaven." Wesley urged Methodists to renew covenant with God. Held first service in 1755 at Spitalfields, England, issued pamphlet 1780.



■ "We are all sick people here," commenced 46 years of humble service in famine and disease-ridden African jungle. This Alsatian parson's son left a brilliant career as organist at 30 to study medicine. Paris Missionary Society declined his offer to serve free because of his unorthodox theological views. He pledged to be "silent as a carp," have no part in preaching, and equip a hospital himself. Permit was grudgingly given (provided he did nothing to offend missionaries in the field). He declares "reverence for life" as key to universe and man; his philosophy includes all that lives. [See full-color pictorial, "My Visit With Albert Schweitzer," July, 1957, page 34.]

## DISCOVERY

Year by year, more and more of the world gets disenchanted. Even the icy privacy of the Arctic and Antarctic Circles is invaded. We have played Jack Horner with our Earth, till there is never a plum left in it.

—James Russell Lowell

lege administrators and church officials will review needs of Methodist schools faced with mushrooming enrollments and will give special consideration to finances of 13 Negro colleges.

**Board of Temperance** will meet in Washington, D.C., January 28-30. Members will entertain congressmen from their home states at a breakfast, followed by an address on "Christian Witness Through Legislation" by Dr. Ernest Griffith, dean of the new School of International Service at American University. In another session, an analysis of Methodism's historic positions on temperance and public morals will be presented by a committee headed by Bishop Nolan B. Harmon of Charlotte, N.C.

**Board of Hospitals and Homes** will assemble in St. Louis, Mo., January 27. The day-long business session will be followed by a two-day convention of the National Association of Methodist Hospitals and Homes, expected to draw 750 participants. Miss Methodist Student Nurse, outstanding senior chosen from candidates submitted by Methodist schools of nursing, will be presented, and names will be added to the Methodist Hall of Fame in Philanthropy, honoring outstanding donors of time and money to Methodist hospitals and homes.

## Missions: A Clearer Look?

Most Methodists probably have a vague or erroneous idea of the work of Christian missions. That's the view of the Rev. Horace W. Williams, executive secretary, Interboard Committee on Missionary Education.

He told the Committee this situation was brought home to him this summer when, traveling in Asia, he encountered American Methodists who were surprised at what they were learning on the scene about missions. Personal contacts and field trips in the U.S. also have shown, he declared, that many church people have an inaccurate picture of mission work.

He recommended that the committee work with other Methodist agencies to extend missionary education.

## Hits 'Status Quo' Thinking

If nations of the West appear to support imperialism or defend the status quo, they can be beaten "without a chance to use our colossal armaments."

Dr. Herbert Butterfield, prominent historian, sounded this warning in a series of four talks at the opening of American University's School of International Service and Wesley Theological Seminary.

Dr. Butterfield is Cambridge University's vice-chancellor and professor of modern history. Other points he stressed:

- Those who exercise violence may



be trying to make the world aware that they are being oppressed.

- The West should face the new world with intellectual audacity.

- The world needs another "creative experience" such as that which came about at one time in Protestant-Catholic relations.

Those who merely defend the status quo, he asserted, may be more reprehensible from the positions they hold and the possessions they have than the victims who resort to violence. They also have veto power, he added, and can refuse concessions unless there is some threat by the victim.

Dr. Butterfield said such issues now are being settled by means short of war. The West, he added, should be more eager than the Russians to produce changes; it should seek to change the world, not have changes forced on it.

Science and technology are breaking down many old ideas, he continued, and as new nations take command of their own fate, Christianity must compete with many creeds and ideologies. He decried reliance on fear to achieve goals, warning that by making monsters of their enemies, people help produce a situation in which their own worst prophecies are almost bound to come true. Escape from today's worsening problems, he concluded, is possible only by an unusual assertion of the human spirit.

### **Publishing House Serves . . .**

More than 4.7 million books were produced by the Methodist Publishing House last year to serve wide areas of church people's interests, the Board of Publication was told at its annual meeting in New York.

Abingdon Press, the book division, issued 81 new titles. Ten Abingdon books were honored for special merit in the publishing field. A children's volume, *Armed With Courage*, received the Thomas Alva Edison award as the best character-building book published in 1958.

The Board appropriated \$600,000 to be distributed to annual conferences for the benefit of retired ministers, bringing to \$17 million the amount given for this cause in the 170 years of MPH service.

Lovick Pierce, president and publisher, announced that sales came to \$24.4 million—an increase of \$1.6 million over the previous year.

TOGETHER realized a 14 per cent circulation increase, with 93 per cent of charter All Family Plan churches renewing for another year. More than 8,000 churches now use the plan.

Dr. George M. Curry, former pastor of Nighbert Memorial Church, Logan, W.Va., was elected an associate publisher.

### **Bishops Reaffirm Support of Methodist Social Creed**

Methodism's Council of Bishops has reaffirmed its belief in the Methodist Social Creed, declaring its pronouncements as applicable to problems of the modern social order, national and international, as they were when the document was written half a century ago.

In a 1,600-word message recognizing the semicentennial of the Social Creed, the bishops: (1) emphasized their earlier support of the Supreme Court decision abolishing segregation in public schools; (2) deplored the lawlessness behind bombings of churches, synagogues, and schools; (3) urged improvement of family life to combat juvenile delinquency; and (4) called for a rethinking of the nation's foreign policy.

The Council, composed of all active and retired Methodist bishops both in this country and overseas, met in Cincinnati, Ohio, for its semiannual session.

The Social Creed places the church on the side of "equal rights and complete justice for all men in all stations of life," "the principle of conciliation and arbitration in industrial dissensions," "a living wage in every industry," and "recognition of the Golden Rule as the supreme law of society and a sure remedy for social ills."

"As we celebrate the semicentennial of the Social Creed," the Council said, "we note that although the types of problems have changed, the causes and the remedy remain constant."

"The Church has a message for this day as vital and as necessary as that of half a century ago. . . ."

With specific reference to the segregation problem, the Council reaffirmed the support it gave in 1954 to the Supreme Court's desegregation ruling, and urged "all our people to accept the rulings in good faith." It commended laymen, pastors, and bishops "who have demonstrated Christian courage in critical areas."

"In these days of extreme tensions," the message said, "we commend our people who, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance, and brotherhood."

### **CD and Churches Confer**

Need of church members to be informed on civil defense was stressed at a recent briefing for religious editors at Civil Defense headquarters, Battle Creek, Mich.

TOGETHER was among 21 leading periodicals represented. Importance of an operational plan in each church to protect lives in time of crisis, to care for spiritual needs, and to co-operate

## **Explore Your Methodist Heritage on a BOAC European Tour**

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with the local CD office was emphasized.

With the church's spiritual role so vital, many things can be done by organized groups of laymen. Victims can be helped to shelter, families reunited, church records protected. Nuclear war survivors can expect to be in shelters for at least two weeks because of radiation, it was said.

CD officials suggest that each church have an organization of laymen, overstaffing if possible to assure continuity of leadership, and that it have liaison with the local or state CD director.

### Dr. Holter to Head Seminary

Dr. Don W. Holter has been elected president of the new National Methodist Theological Seminary, being established in Kansas City, Mo. He begins work January 1, and classes for first-year students open next September. National and the Methodist Theological School in Ohio, at Stratford, will bring the number of Methodist theological schools to 12.



Dr. Holter

The new president has been a professor at Garrett Biblical Institute, Evanston, Ill., since 1949. From 1940 to 1945 he was president of Union Theological Seminary in Manila, Philippines, but spent the latter half of this period in a Japanese internment camp.

### 11 Million Methodists

The Methodist Church should have more than 11 million members by 1970, says its Department of Statistics.

Projecting the 5.63 percentage of Methodists in total U.S. population to other growth areas in the church, it is expected that there will be 29,000 pastors who will be paid \$174 million in salary, and \$97 million in benevolences, with church assets reaching to more than \$1.3 billion.

The church's total membership now is placed at 9,691,916. This figure includes 27,415 ministers but does not include 1,470,697 preparatory members.

### Wanted: Missionaries

South America wants more missionaries, Dr. George Jones of the Methodist Board of Missions reports. Dr. Jones, leader of a recent mission to Bolivia, Chile, and Peru, said he found no antagonism to missionary work there and observed, "If the missionary loves people and gives himself sacrificially, he will get a good response . . ."

The Methodist Church now has about 90,000 members and more than 16,000 preparatory members in Latin America.

### Study Rural Situation

Where do Methodists stand in their over-all work in small towns and rural areas?

This question is being researched extensively in four projects to be presented at the Fourth National Methodist Town and Country Conference, July 21-24 in Wichita, Kan. There, the studies will be used in planning a more effective rural program.

The projects, being developed by Methodist theological seminary specialists, will determine:

- Where Methodists stand in their actual, as well as professed, beliefs.
- What organization is being used in small-town and rural churches. (One pastor serving several churches, use of lay preachers, and so on.)
- How lay leaders are trained for these churches.
- What makes some small-community churches more effective than others.

### New Church Growth in China

The Christian Church in Communist China continues to live and grow despite the fact that denominations have lost about a third of their members and 13 Christian universities and hundreds of schools and hospitals have been taken over by the government, the Board of Missions has learned.

However, it adds, an upward trend in church membership now is apparent. *T'ien Feng* (Heavenly Wind) magazine, the only official church publication, reports 433 baptisms among the Tung, a mountain tribe of Kwangsi Province, and other baptisms in scattered towns.

The government has not singled out Christians for special attack, the Board found, but has let congregations keep their church buildings and has sponsored national conferences of Christian leaders. On the other hand, some Christians have been jailed.

Denominations have not merged, but now are a part of the Three Self Movement (self-propagating, self-supporting, self-governing), which is guided by a committee set up to provide liaison between government and churches. This committee has had a checkered history. It has accused missionaries of being spies and mission boards of being agents of U.S. foreign policy. But it also has protected churches from overzealous lower party officials and has tried to interpret to the Communists the nature of the Christian faith and the purpose of the Church.

What attitude can American Christians have with conscience toward



Chinese churchmen: The Board offers these suggestions:

- Have sympathy with them, remembering that Christian fellowship transcends all barriers.
- Pray for Chinese Christians.
- Study and try to understand what they have experienced and what they feel and say.
- Remain faithful to the Chinese people, have concern for their welfare no matter under what form of government they may be found.
- Support the churches of Formosa and Hong Kong.

## New Age Needs Vital Religion

Vital religion is needed in the space age more than ever before, 10 faculty members agreed in a symposium at Methodism's Boston University School of Theology. Some comments:

"A religion fit for the coming age must be of sterner and more sacrificial stuff than the worship of trivialities and frivolities of life, the 'peace of mind' tranquilizers, and the other pseudo-religions in which we are indulging."—Dr. Nils Ehrenstrom.

"Man the space traveler, no less than man the earthling, will need to be saved from greed, self-centeredness, and trust in things."—Dr. S. Paul Schilling.

"As the field of knowledge widens, religion becomes more and more vital because it remains the centralizing area of true value and of psychic-health-preserving cultural survival."—Dr. Edwin Prince Booth.

## TV Course Is Popular

An "astounding" 1,000 persons have registered for an hour-long college course over a Washington, D.C., TV station on "The Life and Teachings of Jesus." The sponsors, Methodist-related American University, station WMAL-TV, and the National Capital Area Council of Churches, had expected only 200 to pay the \$2 charge for study guides and other material.

In addition, 100 persons paid \$20

each to receive two hours of college credit. They will write term papers and go to the campus for final examinations. Others had to be turned down because the university could not handle them.

## Business and Labor Worry

Not on opposite sides of the bargaining table, but together in the same corner, top representatives of "big" management and "big" labor smilingly made a common confession at the First National Methodist Conference on Industrial Relations. Yale's Professor E. Wight Bakke, speaking for the public, put them on the spot with these questions:

Are you leaders really shouldering your responsibilities for the future? And what kind of future will you hand on to teen-agers? Can your deeds make good on your promises?

Isn't it your purpose to make good organization men, whether for management or labor? What are you doing to develop the individuality of people in all walks of life?

What is your attitude on the role of government?

Methodist layman Leon Hickman, vice-president of the Aluminum Company of America, said: "Lost forever is the concept that the individual can run his business by himself. . . . Management today is responsive to social and moral problems, and considers that well-paid, well-treated, secure workmen are the best investment."

Lutheran layman Walter P. Reuther, vice-president of the AFL-CIO and president of the United Automobile Workers, commented: "Unions, too, are worried about the individual getting lost in the shuffle of bigness. . . . In each generation we have to find a new frontier and be rededicated in order to give each person opportunity for outward expression of human emotion."

These comments, and many others, highlighted the final session of a four-day conference that featured scholarly addresses and nine and a half hours of

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rough-and-tumble round-table workshops.

Central themes discussed were: "The Christian Faith and the Industrial Age," "The World in Which We Work," "The Church and the Changing Industrial Order," "The Christian in a Working World," and "The Specific Responsibilities of the Church."

Sponsors were seven Methodist agencies, among them the Board of Social and Economic Relations. Some 450 delegates from across the church attended the sessions.

## Religion Gains on Campuses

State-university students are becoming more interested in religion as an academic discipline, James A. Lewis, vice-president of the University of Michigan, told the Association of Governing Boards of State Universities and Allied Institutions, meeting in Lafayette, Ind.

More courses in religion are being offered, he explained, and more students are electing them. Also, past objections to any part of religion on the state campus are giving way to agreement that religion is a valid concern of these schools.

Mr. Lewis also pointed to a shift from interfaith to sectarian activity as denominations expand their campus student programs.

## AMEN CORNER



As gleaned from  
pastors' sermons

• Sympathy is two hearts tugging at one load.

—Rev. Carl S. Winters, Oak Park, Ill.  
(from Miss Maritsa Brown).

• The best way to put an idea across is to wrap it up in a person.

—Rev. George H. Huber, Nampa, Ida.  
(from Mrs. Alton E. Wagers).

• There's nothing wrong with straining out a gnat. It's just so much worse to swallow a camel.

—Rev. Jackson Burns, Cedar Rapids, Iowa (from Omer A. Kearney).

• Many church workers feel that when the Lord passed out the truth they got most of it.

—Rev. Wayne Hoehns, Attica, Iowa  
(from Mrs. W. G. Stroud).

• Character is not so much taught as caught.

—Rev. W. McFerrin Stowe, Oklahoma City, Okla. (from Mrs. Bessie S. McCutlin).

• It isn't square miles but square people that make a nation great.

—Rev. A. P. Keast, Creston, Iowa  
(from Mrs. L. J. Camp).

• Give God the advantage of every doubt.

—Rev. Hugh S. Townley, Saginaw, Mich. (from Harold M. Karls).

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A new program to help women of the South Sea Islands meet problems of the modern world was launched by United Church Women, a National Council of Churches department, at its assembly in Denver, Colo.

First step was the appointment of Miss Marjorie E. T. Stewart of Belfast, Ireland, to help train women village leaders in the Cook and Solomon Islands to assume civic, educational, and welfare responsibilities. Miss Stewart has worked with indigenous groups in many parts of the world.

Many island women, some even from Stone Age cultures, are taking first halting steps toward education and exercising rights of citizenship, UCW leaders explained. They arranged the project in co-operation with the South Pacific Commission, representing the administering governments of the various islands.

In Denver, the women also spoke out vigorously for civil and human rights legislation, support of the Supreme Court, civilian control of outer space, increased aid to education, expanded world trade, economic development, and technical assistance.

New president is Mrs. William Sale Terrell of West Hartford, Conn., leader in interdenominational work for 25 years and a founder of the National Council. The only Methodist among the officers is Mrs. Wallace N. Streeter of Washington, D.C., a vice-president.

### Start St. Croix Mission

A Methodist church now has been organized on St. Croix in the Virgin Islands. A building is under construction and a program of evangelism and social development has been started.

The ministry, in this newest of home-mission fields, is intended to reach nearly half of the 12,000 population. Prime target: 4,800 Puerto Ricans who have migrated there.

The Puerto Rico Methodist Conference and the Board of Missions are co-operating in the effort.

### Emphasis on Vocations

Local churches will be encouraged to establish committees on Christian vocations in 1959. Behind the drive is the Interboard Committee on Christian Vocations.

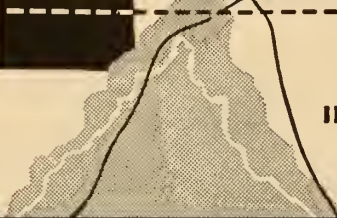
Dr. Marcus J. Birrell, executive secretary, reports that few local churches have effective vocations committees. One major purpose of such committees is to guide those who show an interest in church careers.

### Want Hymnal Revised

The Methodist Hymnal, unchanged since 1939, may be in for a revision. The Commission on Worship recently voted to ask the 1960 General Confer-

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musicians showed most would like to  
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reported.

## New Marriage Manuals

Two new marriage manuals are  
being used by Methodists—*In Holy  
Matrimony*, for engaged couples, and  
a pastor's manual for premarital coun-  
seling.

The 143-page *In Holy Matrimony*  
discusses the wedding ceremony,  
honeymoon, money management, im-  
portance of common interests, sexual  
harmony, plans for children, growth in  
love, and building a Christian home.  
Couples may obtain copies through  
their pastor.

Thirty-seven consultants worked  
with the Board of Education's Editorial  
Division, which prepared the manuals.

## Late Banker's Advice: Serve

"Young men, lead lives of service"  
was the ready advice of Methodist Al-  
bert W. Harris, 91, prominent Chicago  
banker and philanthropist who died  
November 9. He was a member of St.  
James Church, whose Harris Hall  
building bears his name as donor. He  
also gave to the Chicago Methodist  
Old People's Home and Wesley  
Memorial Hospital.

In recent years, Mr. Harris showed  
special interest in the Chicago Boys  
Clubs, to which he gave his 30-acre  
estate at Williams Bay, Wis., for a  
camp site.

## Retain Annulment

A move to strengthen restrictions on  
divorce and remarriage in the Protes-  
tant Episcopal Church has been de-  
feated by the denomination's House of  
Deputies.

At present, remarriage of divorced  
persons is forbidden unless the former  
marriage has been annulled under  
church law. A bishop may annul a  
marriage if he finds there is an im-  
pediment which existed either prior to  
the wedding or which arose after it  
took place.

The rejected proposal would have  
made annulment possible only if the  
impediment existed before the mar-  
riage was solemnized.

## Help to Brazil

An appeal for funds to buy food and  
clothing for some 2 million starving  
persons in Brazil is being made by  
the Service to Refugees of the World  
Council of Churches.

A drought, worst in 38 years, has  
claimed the lives of several thousands,  
reports the Protestant Confederation of  
Brazil.

## NEWS DIGEST . . .

**ANIMAL WELFARE.** Dr. A. Dudley  
Ward, general secretary of the Method-  
ist Board of Social and Economic Rela-  
tions, told the U.S. Humane Society  
that cruelty toward animals, particu-  
larly in slaughterhouses, is "a moral  
issue and a proper field for Christian  
concern."

**AIDS CLOTHING PICKUP.** A new  
\$8,000 clothing-collection truck with a  
32-foot aluminum trailer is operating  
within a 400-mile radius of St. Louis.  
It was donated by the Evangelical and  
Reformed Church in the interest of  
the United Clothing Appeal.

**METHODISTS IN KOREA.** Meth-  
odists, with 345,685, are second in  
number of Christians in South Korea,  
reports the National Council of  
Churches. Presbyterians lead with  
864,262.

**BAR 'SAINTS.'** Religious medals,  
miniature saints' statues, and similar  
view-obstructing objects in cars now are  
illegal in the District of Columbia.

**TAKE RETREATS.** In four years,  
367 retreats, convocations, and conven-  
tions have been attended at the Armed  
Forces religious retreat house in Berch-  
tesgaden, Germany, by more than  
43,000 U.S. servicemen and their de-  
pendents.

**PREFER ORANGE JUICE.** Favor-  
ite drink in the UN diplomats' lounge  
is orange juice, says the Board of Tem-  
perance. The 80 gallons a week con-  
sumed tops all other beverages, includ-  
ing alcoholic drinks.

**MORE ALCOHOLICS.** One of  
every 21 U.S. adults now is an alcoholic,  
reports the Board of Temperance.

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Wide World • 36—Top-Wayne  
Hull; Bot.—Edmond B. Stanton  
• 37—Top—Ward Wells; Cen.—H.  
Armstrong Roberts; Bot.—L. Pix;  
Bot.—R. FPG • 38—Top—Ward Wells;  
Bot.—Gordon Gould • 39—Top—  
Ward Wells; Bot.—Don L. Calame  
• 40—Top—Gordon Gould; Cen.—  
Nancy Hinton; Bot.—W. L. Young-  
blood • 41—Top—Hiram G. Conger;  
Bot.—Wayne Hull • 42—Methodist  
Prints • 45—Patterson-Black Star  
• 52—Lloyd Hamill • 58—Top—  
Bob Kadel; Bot.—U.S. Navy • 61-  
62-63-64—John Alter, Jr. • 74-75-  
76-77—Gottfried Rainer-Black Star  
• 2nd cover & 1-18-19-20-21 Top-  
22 Cen. & Bot.—23-59—George P.  
Miller.

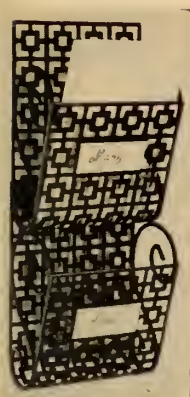




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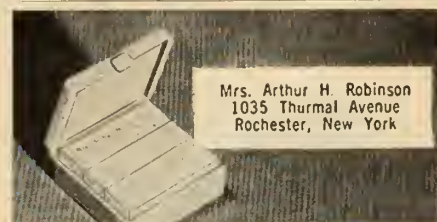
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Proud "Papa" Nausner (right) and Austrian Methodist head Mayr.

*Methodists in Austria  
are few—but they've provided  
a kindergarten to bring*

## Happy Hours for Franz und Gretchen



*Down with the old and on with the new: Members of a British Youth Caravan stop in Linz, roll up sleeves, put on new wallpaper, and shingle the barracks roof.*



GIVEN a white beard, plus that ever-present twinkle in his eyes, the Rev. Ernst Nausner could remind you of Santa Claus. But he wears a black spade beard, and a lot of kids around Linz, Austria, will always know him as "Papa." He's the Methodist minister who built a bright new kindergarten out of old refugee barracks and a city dump.

It isn't a big school, but it cares for thirty children from three to six years old—and it is the first school and playground ever owned and operated by The Methodist Church in this war-scarred area of Upper Austria.

Last summer a traveling member of TOGETHER's editorial staff visited the kindergarten which is near the Caravan Methodist Church where Mr. Nausner has been pastor since he arrived as a refugee from Poland shortly after World War II. You'd never recognize this smooth, sunny playground, once a field of rubble heaped around a deep crater. Now there are swings, seesaws, sandboxes, basketball and volleyball courts. The old barracks have been transformed, rooms enlarged, newly painted and decorated. There are pictures on the walls and in the halls, and an airy note of cheer predominates from spotless kitchen to playroom.

As he conducted his visitor around the school, "Papa" Nausner told how he had long been aware of the tragic aftermath of the war. Even in 1954, after most refugees had been resettled, camps with wooden barracks scarred the landscape. Moral standards continued to decline as family ties unraveled and poverty forced both parents in many families to go to work, if work could be found at all. Children—particularly preschool children—suffered from lack of proper family life. Many small children in the neighborhood roamed the streets and countrysides from early morning until late afternoon.

Why not, Mr. Nausner asked, build a kindergarten designed to provide rest, moral training, adequate diet and healthful recreation for these neglected children? He approached Dr. Joseph Paul Bartak, senior member of the American Methodist Mission to Austria.

"We have in our neighborhood a large city dump," he





*Little Franz, whose mother and father both must work to make ends meet, has a safe and happy haven during the day at "Papa" Nausner's.*

*Less than three years ago Franz and Gretchen would have been left to roam streets, scrounging for themselves as best they could.*



began. "Not very impressive, but if we could clean it up and fill up the crater..."

Mr. Nausner's critics, who had seen him do the "impossible" by building a \$40,000 church and parsonage in the same neighborhood, declared the minister had finally bitten off more than he could swallow when he asked the Austrian government to sell him the dump. In the first place, the property was valued at \$8,000—and the church had no money. But when the government offered the dump for only \$2,000, the Methodist Committee for Overseas Relief responded with a check for that amount.

Now "Papa" Nausner had his city dump—with a big hole in the middle. It would take more money, and 500 truck-

loads of earth to fill the hole. Two years later, however, it was filled at a cost of only \$60—which represented tips to truck drivers who were persuaded to unload in the 20-foot crater instead of the nearby river.

Meanwhile, as the months passed, refugees from a recent disastrous flood on the Danube remained housed in the barracks Mr. Nausner wanted for his kindergarten. He had helped place them there himself, and he would be the last man in Linz to want them evicted. So he went to the government again, and the government soon had them transferred to a new settlement.

In January, 1956, with work hardly begun, Mr. Nausner and his backers were broke again. But Linz firms were per-



*Regular rest periods, as well as proper food, are part of the program. These tots nap on tabletop pallets.*



*"Kinder, essen ist fertig!" the cook calls out. In German that means "children, lunch is ready!"—welcome news for hard-playing, hungry youngsters in anybody's language.*

sueded to advance liberal credit for materials. Volunteer workers from the congregation moved in to remodel the old barracks, to lay new floors, and make furniture. A work group of 37 American Methodists took over for three weeks that summer. The second Methodist Youth Caravan from the North Carolina Conference in two years arrived to plant grass, complete gravel walks, and to paint the interior.

As word spread in the United States, more and more church groups began sending donations. When the kindergarten was finally dedicated in September, 1956, Mr. Nausner had completed a \$12,000 project at a cost of about \$4,000.

"The story of the kindergarten's growth reminds one of Jesus' parable about the mustard seed," says youthful Emil Paul John, a Methodist missionary from the U. S., who also played an important part in getting the kindergarten underway. "Those who know Mr. Nausner best learn two things: first, that they should call him 'Papa'; second, that he gets things done with nothing more or less than the faith which Jesus urged his disciples to possess."



*Prayer at mealtime reflects the moral and religious atmosphere of the school. Here neighborhood children find an aid to growth under trained adult supervision and guidance.*









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